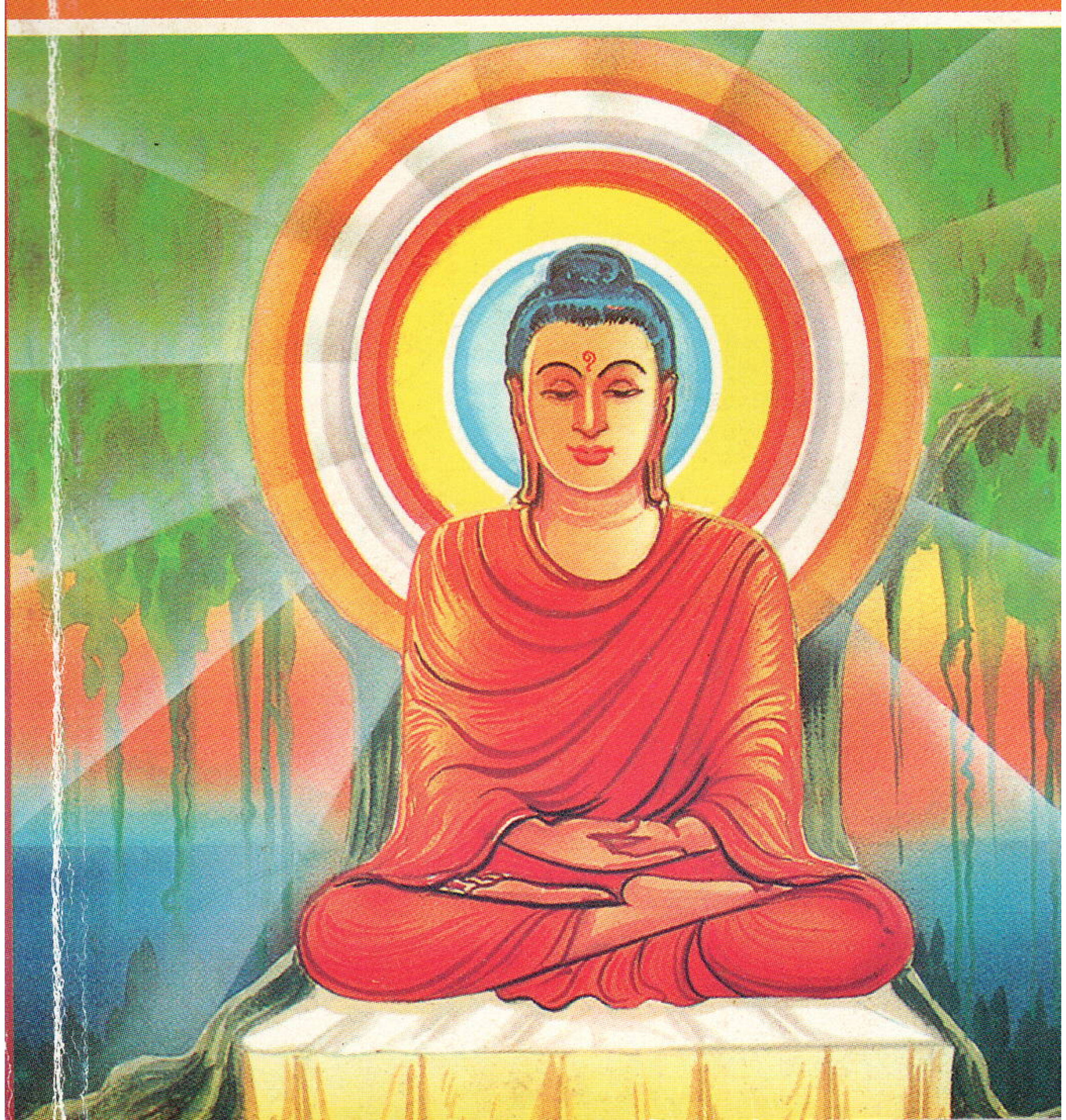
CAUSE AND EFFECT

因果

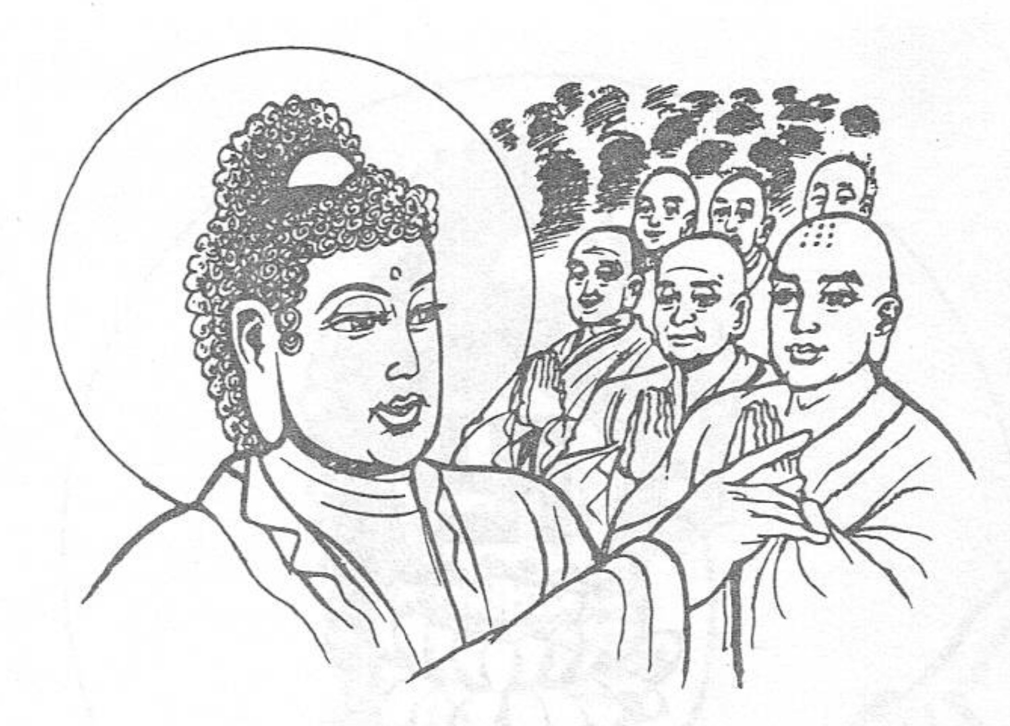
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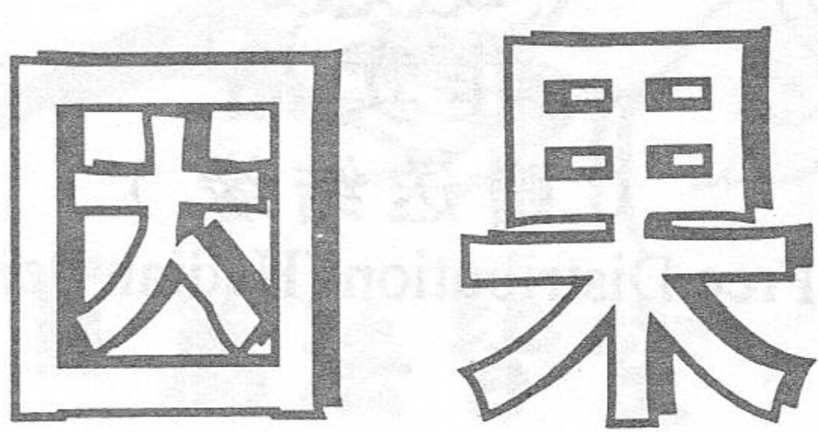
孫果森整理



The Merits of Producing Buddhist Teachings and Buddha Images

1. One's light karmic misgivings will dissolve, while heavy ones lighten.
2. One will be protected by devas, and be unharmed by natural and man-made disasters.
3. One will always be free from the suffering of hatred and vengeance.
4. One will be unharmed by yaksas, evil spirits and wild beasts.
5. One's mind will be at peace, free from harm and nightmares.
6. One's complexion will be radiant.
7. One will be full of auspicious energy.
8. One who practices the Dharma wholeheartedly will have adequate living necessities.
9. One's family will be harmonious and be blessed with fortune and wisdom.
10. One who practices what one preaches will be respected and loved by all.
11. One who is dull-minded will gain wisdom.
12. One who is ill will gain health.
13. One who is poor will gain wealth.
14. One who is female will be born male in future lives if one wishes to.
15. One will be free of being reborn in the negative realms.
16. One will be able to help others grow in wisdom and gain great merit in doing so.
17. One will always be able to learn Dharma, till one's wisdom and spiritual penetrations are fully grown and becomes a Buddha.





●孙果森 整理●

CAUSE AND EFFECT

Translated By:

K. J. TEOH

● TEOH HAI SIANG ●



非卖品

（赠送结缘）

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“萬法皆空，因果不空！

All Dharmas Are Empty, Cause And Effect, Are Not Empty!”





The Life Of A HUMAN BEING Is Within His One Breath.......

The life of a human being exists within the process of one breath. Once the breath is stopped, the man will die!

Suppose I were able to live for one hundred years. Indeed, among the millions of people, how many can really live for one hundred years?

Just take an average count of the breathing of a man who can breathe for sixteen times within a minute, then in an hour he will breathe 60 x 16 = 960 times. In a day which consists of 24 hours, he will breathe for 24 x 960 = 23040 times. In a year which consists of 365 days, he will breathe for 365 x 23040 = 8409600 times. Then in a hundred years he will breathe eight billion four thousand million times.

Every time when I breathe in the air and send it out, I will be losing one breath...... Oh, poor me, everyday I lose 23040 breaths. In a year's time, I will be losing 8409600 breaths. Our lifespan which amounts to a few tens of years will come to an end when I have finished sending out the last breath.

From here, we can see that life is indeed short and impermanent!

Some people say, " As soon as a child is born, he begins to die",

Indeed, the day we come to the human realm, is also the day when we start walking towards death!

In this Saha World, what is that in life which is really worth our clinging to?

Because I want to be liberated from the Saha World of the five turbidities, I am mindful of The Buddha, "NAMO AMITABHA" May I be born in the Pure Land of Ultimate Bliss!

人命在呼吸間....

人命在一呼一吸之間而生存。呼吸停止，人亦就死亡。

假如我能活到一百歲（能活到一百歲者萬中有幾？）一個人以平均一分鐘呼吸十六次來說，那麼一小時就是 60x16=960次呼吸。一天 24小時就 24x960=23040次呼吸。一年365天是 365x23040=8409600次呼吸。一百歲就是八億四千萬次呼吸了。

每當我吸一口氣又呼出一口氣的時候，我就少了一口氣了‧‧‧‧‧ 可憐的我，一天就少23040口氣；一年就少了8409600口氣‧‧‧‧‧ 那人生幾十年光景，我呼出去的氣用完時，就一命嗚呼了。

由此可見，人命短促，是無可否認的。有說：'As soon as a child is born，he begins to die'。的確，『來到人間之日，便是走向死亡之時!』這個娑婆世界，還有什麼值得留戀的呢？

為了要脫離這個五濁惡世的娑婆世界，我修心，念佛！來日往生極樂淨土‧‧‧‧。

●孫果森●

过去鞭打众生，所以今生身上生长恶疮。（见梁皇宝忏）。

If in the past, one beat, tortured and caned living beings, in this life ulcers and sores will grow on one's body.



完美的圣者：佛陀可以了知穷无尽的过去、未来和现在。说明白一点：他可以澈底明白无限的时空。

The Supreme Sages: The Lord Buddha can understand the unlimited past, future and present. To say it more clearly: He completely understands the unlimited three periods of Time and Space.



佛经上也记载：断了烦恼的圣人可以知道过去八万四千大劫以内的事情。（一个大劫=1343,840,000年）

The Buddhist Texts state: Sages that have cut off the streams of Karmic afflictions will be able to understand the history within the past 84,000 kalpas. (I kalpa is 1343,840,000 years)



你做善就吉祥如意（因）；你做恶就会遇到倒霉（果）。（书经：作善降祥，作恶降殃。）

When you perform virtuous deeds, you will receive good blessings;
When you commit evil acts, you will receive bad endings.
Good seeds bear good fruits;
Bad seeds bear bad fruits;
This is the Law of Karmic Retribution.




家族

"华严经十地品中记载：第三地菩萨就可以明白过去一世、二世、三世、百世、千世……无量百千世的事情。例如：世界的形成和毁灭、自己的名字、家族、寿命、身材、样貌、苦乐、生在那里、死於何处……都能记得。

The Avatamsaka Sutra states: Bodhisattvas at the third stage of spiritual attainments, are able to understand their immediate past life, their 2nd and 3rd past lives, their past hundred lives, even their past thousand lives....... unlimited hundred thousand past lives. For example: able to remember the formation and destruction of the world, one's own names, family clanship, one's span of life, one's physical appearances, one's happy and unhappy experiences, the places we were born and died."

祖先、父母之诞日、忌日，以及自己之生日，甲子日、庚申日，均应戒欲事，犯之减寿一年。

We remember and celebrate each anniversary of our ancestors or late parents, and also other special festive days in the year, even our own birthdays. But if we do not cultivate " ceiling on desires ", we are as good as having lost 1 precious year of our life-time.



今生男女，男的长得英俊，女的长得美丽，皆因他们过去世待人和善，不骂人。

If a man is born handsome and a woman beautiful, it is because in the past, they practised hospitality and were charitable to others.




长寿
富贵
善
牢獄
地獄

“佛言：布施得富贵，放生得长寿。人之为善，即天堂；一念为恶，即地狱；因果各以类应。有阳间即有阴间。阳间有牢狱，阴间有地狱。作善作恶由己，不需要等待死后才知道！

Practising giving increases fortune.
Setting lives free begets longevity.
One good thought transports us to Heaven.
One evil thought delivers us into Hell.
Cause and Effect is just and fair,
Like Yin and Yang complementing each other.
In our Saha world there are jails;
In the Nether world there is Hell.
Doing good or bad all come from you,
Wait not when Death is near to know it's true.”

贪图口味的人多半会生心病。（黄帝内经「上古天真论」。）

Attachment to tastes normally results in sicknesses of the heart.



除一事则消一业，减一杀则杜一怨。能劝一人不杀，如救百万生灵；劝至十人、百人、以及千万亿众，积极功德浩大，善的果报则无穷无尽了。

Perform a good act,
Bad karma you subtract;
Prevent a certain death,
Good karma you add.
Influence a person never to kill,
Thousands of lives are already saved by you.
What if a thousand people you instil,
What greatness one virtuous act can fulfil!!!



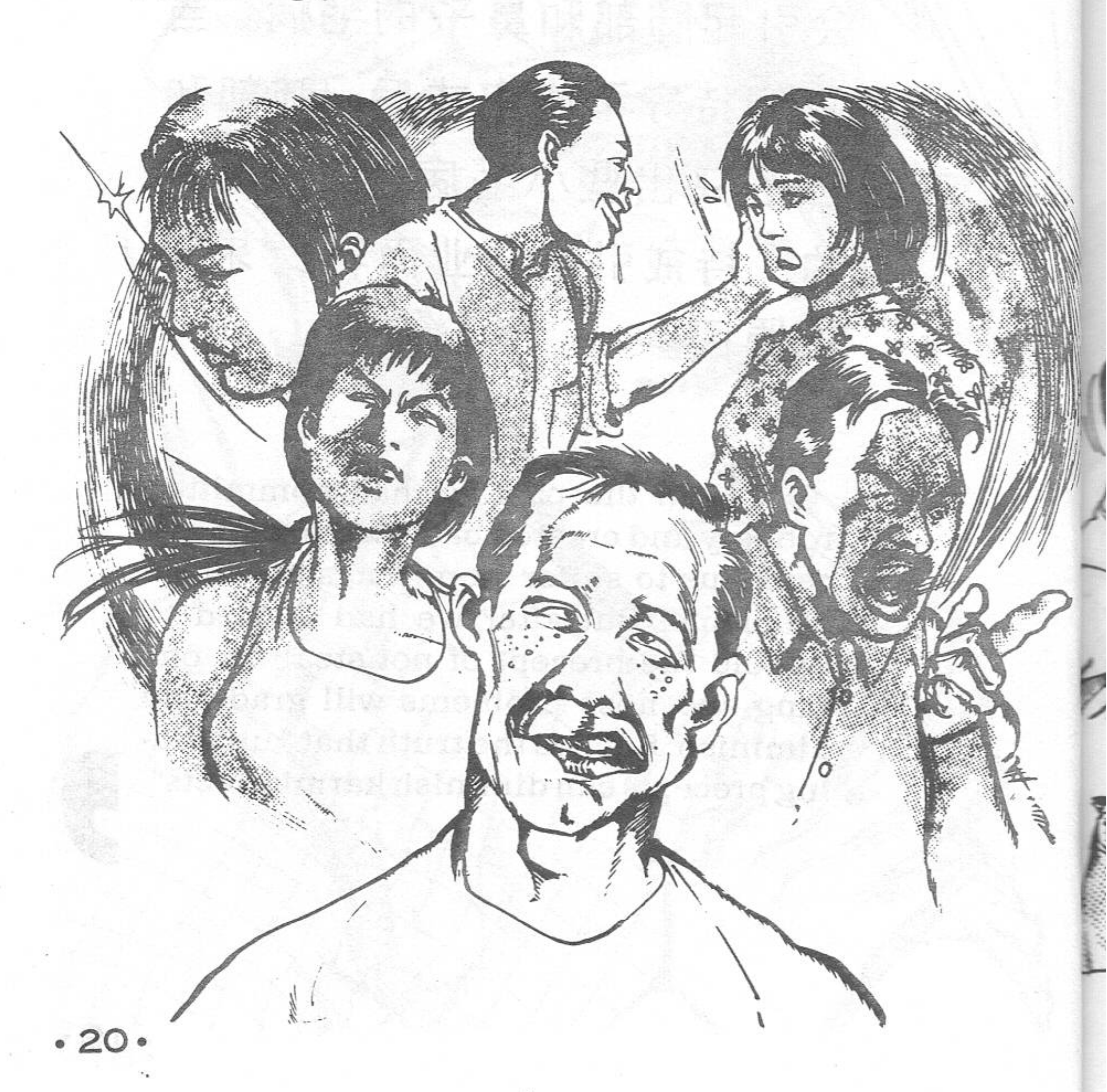


‘譬如前世犯偷盗的罪业会引起肺部和鼻子的毛病。当我们持守不偷盗戒后，肺部和鼻子只出些小毛病。这就是真的「持戒引动恶业而轻受果报」的原因。

If in the past we had committed robbery and created bad karma, that will cause us to suffer from lungs and nose problems. But after we had started to uphold the precept of not stealing, our lung and nose problems will gradually diminish. Such is the truth that " upholding precepts can diminish karmic debts".’

今生之男女，或作恶、或发脾气、或嫉妒、或破口骂人…………种如是因，来世长得丑陋，又歪咀。

If in this life one does evil deeds and easily gets angry; if one often gets jealous or likes to scold people, in the next life, the karmic retribution will be rebirth with an ugly and crooked mouth.



今生亲近不相信三世因果的人，称赞邪知邪见的行为……来世做人见解不正确。

If in this life one mixes with people who disbelieve in the Karmic Retribution of the 3 periods of time, and also embraces deviant and immoral knowledge and values, ... in one's next life one will have a low and deficient mind.



丑陋而富贵的人，是因为他过去慷慨大方，可是却容易发脾气。

A person is rich but is revulsive and ugly; this is because in the past one was generous but easily lost one's temper.



今生的境遇不好，都是由于我们过去（包括前世）所造的「恶念」导致的结果。

All the ill-omens and bad luck that we encounter in this life is a direct result of our past evil actions and thoughts.



过去或前生爱虐待动物的人，今世就得多病的报应。

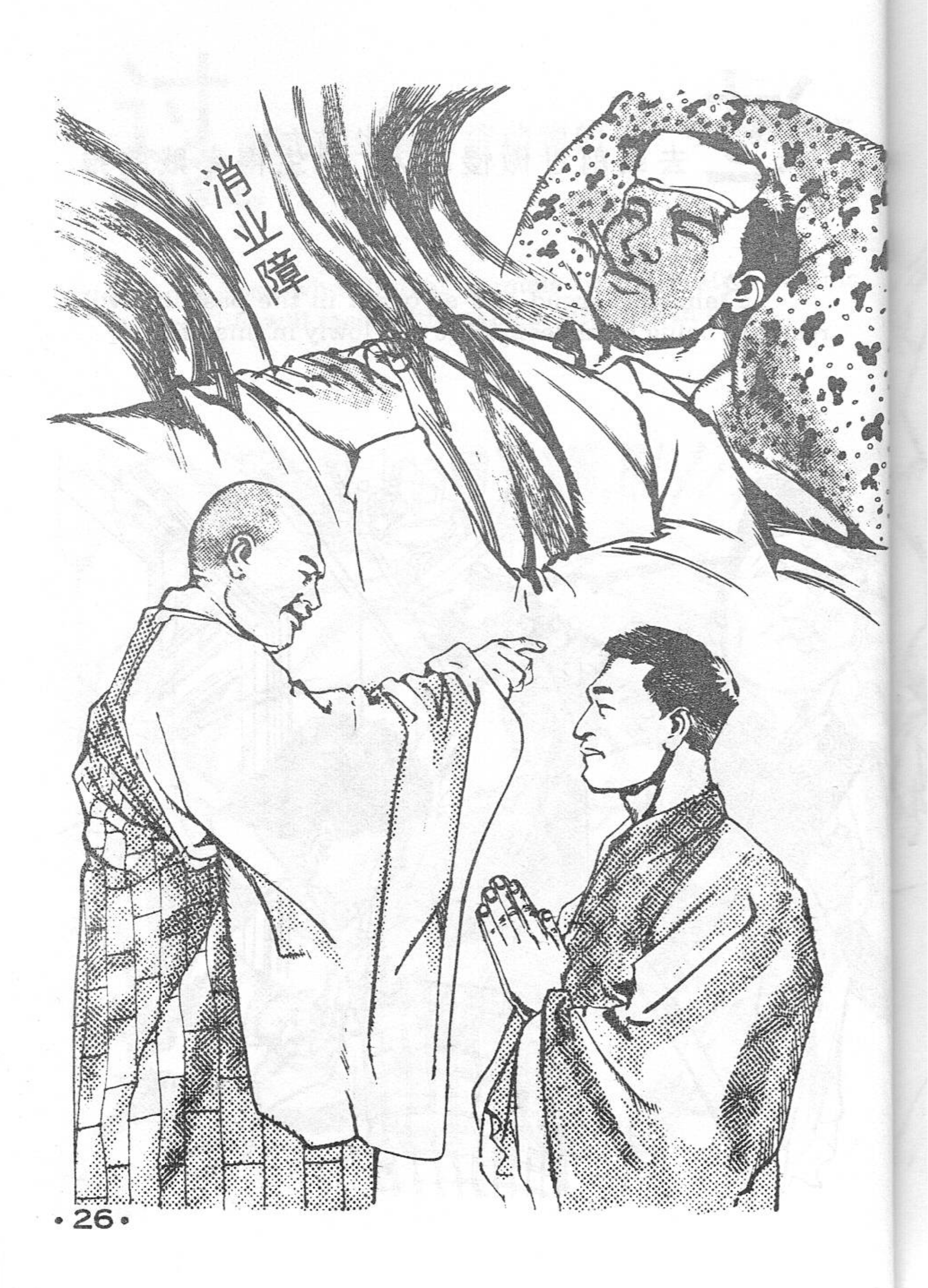
Those who ill-treat animals in the past or in this present life will meet with many sicknesses in life.



过去或前世傲慢的人，今生得卑贱的报应。

Behaving proud and arrogant in the past life will result in being born despicable and lowly in this life.

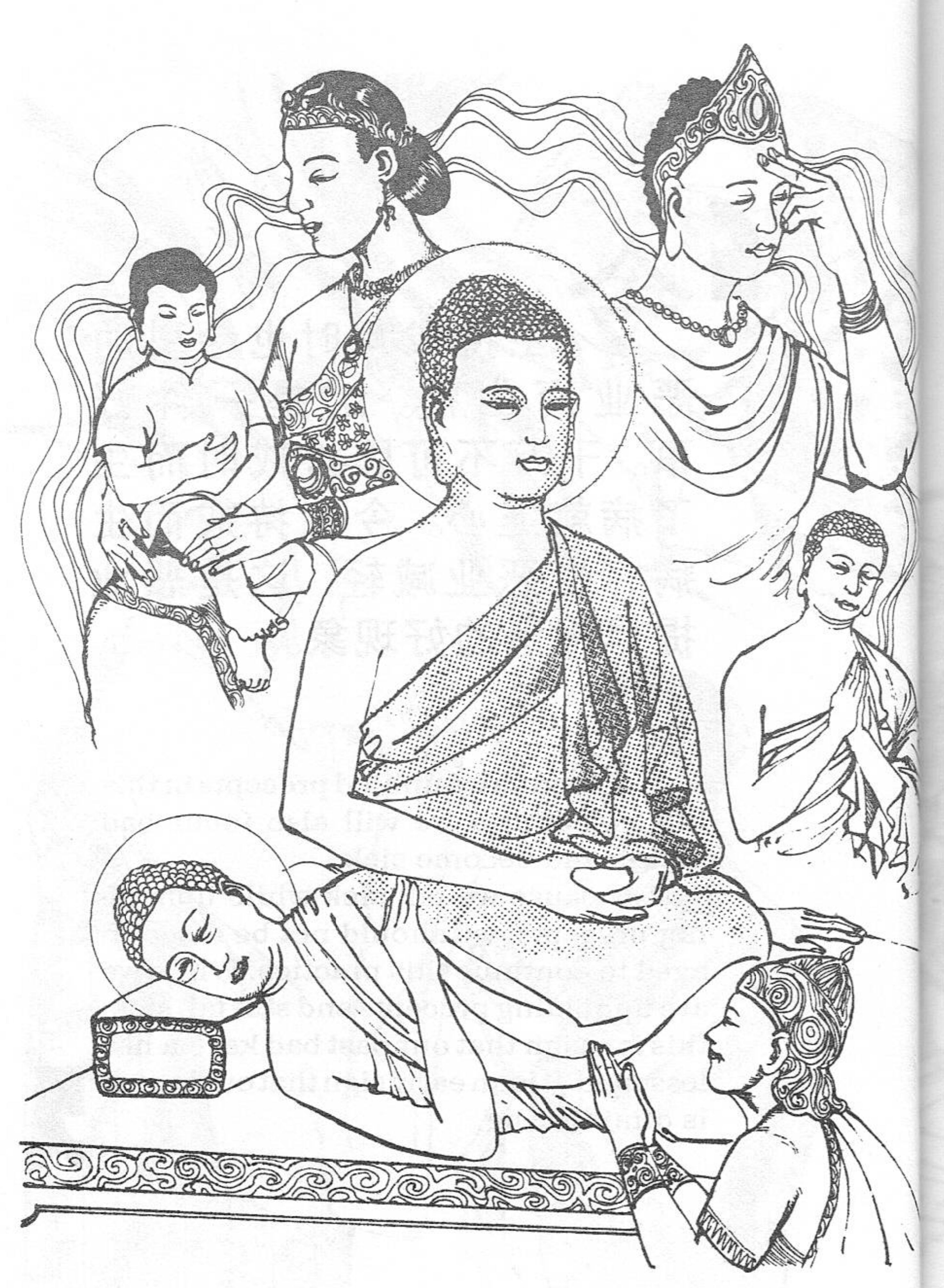



消业障

“今生持戒有时也会引动恶业而生病。这是一件好事。千万不可因持戒时而生了病就退心。今生持戒而生病将使恶业减轻，这是恶业提早报消的好现象。

Even as we uphold precepts in this life, sometimes we will also incur bad karma and become sick.
Just because we fell sick while upholding precepts, we should not be discouraged to continue this practice. While we are upholding precepts and still fall sick, this is a sign that our past bad karma has lessened. It is an early sign that our karma is diminishing.





‘教主释迦牟尼佛本来已达到没有病痛的境界。为了度化众生，所以示现身体上的疾病。这是方便示现，不以病为苦，因为圣人只有身病，没有心病。（摩诃止观辅行三十二卷）

Sakyamuni Buddha originally attained to the state of Suchness, where sicknesses are absent. But because He wanted to liberate people from the cycle of Rebirth, He has to present Himself as a normal being with a conditioned body that is subjective to sicknesses. All holy sages experience bodily changes (sicknesses). Although when they are sick, their mental states are always clear, pure and blissful.’

众生因业力不同，所看见的景物便有了差异，如：人看水是水；鬼看水是脓血；天人看水是琉璃；鱼看水是住家。鱼离开水，等于家毁鱼亡了。

Our human karma is quite unique, just as what we perceive is also different. For eg: A human being sees water as water; a ghost sees water as blood; heavenly beings see water as crystal; a fish sees water as its home, and to leave it is equal to death.



戒杀放生是修福之法，是一种引导的方便法门。不食肉是人的本份，是做人的基本行为，实无功德可言，只是不杀生造罪，不受业报而已。

Not to kill but to set lives free
Is to create blessings, a practice so easy;
Not to eat meat is our human dignity.
For we were born to live, to learn to love, be free.
There is nothing great to shout about,
Just do not kill in your deeds, speech, thoughts.
Bad Karma you will then not create,
Only Blessings you reap and take.



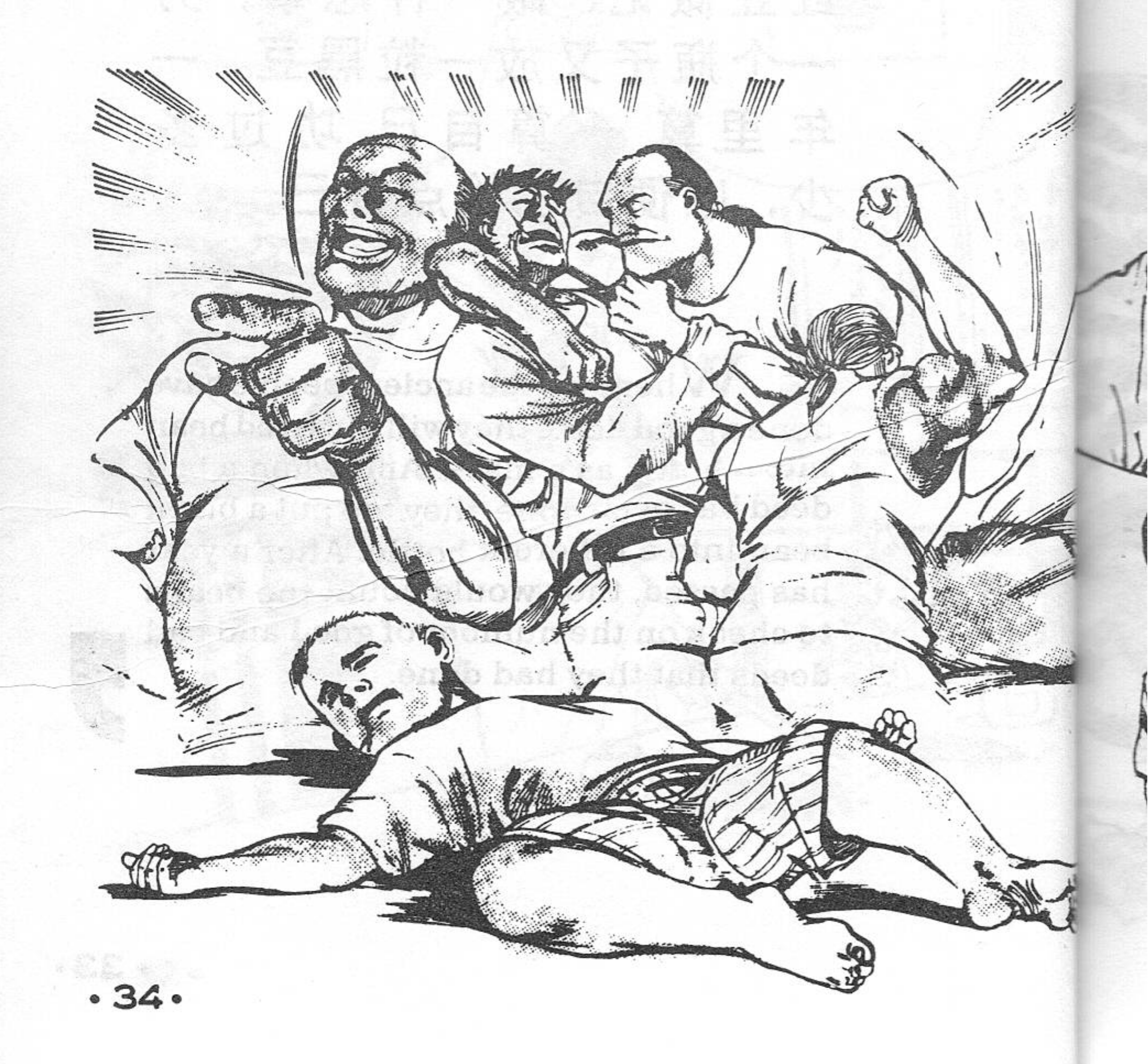

恶
善

“古时代的人，凡是做一件善事，就在瓶子里放一粒红豆做记；做一件恶事，另一个瓶子又放一粒黑豆。一年里算一算自己功过多少，以便自己检点自己。

Whenever the ancient people have done a good deed, they will put a red bean into a bottle as a mark. And when a bad deed has been done, they too put a black bean into a different bottle. After a year has passed, they would count the beans to check on the number of good and bad deeds that they had done.”

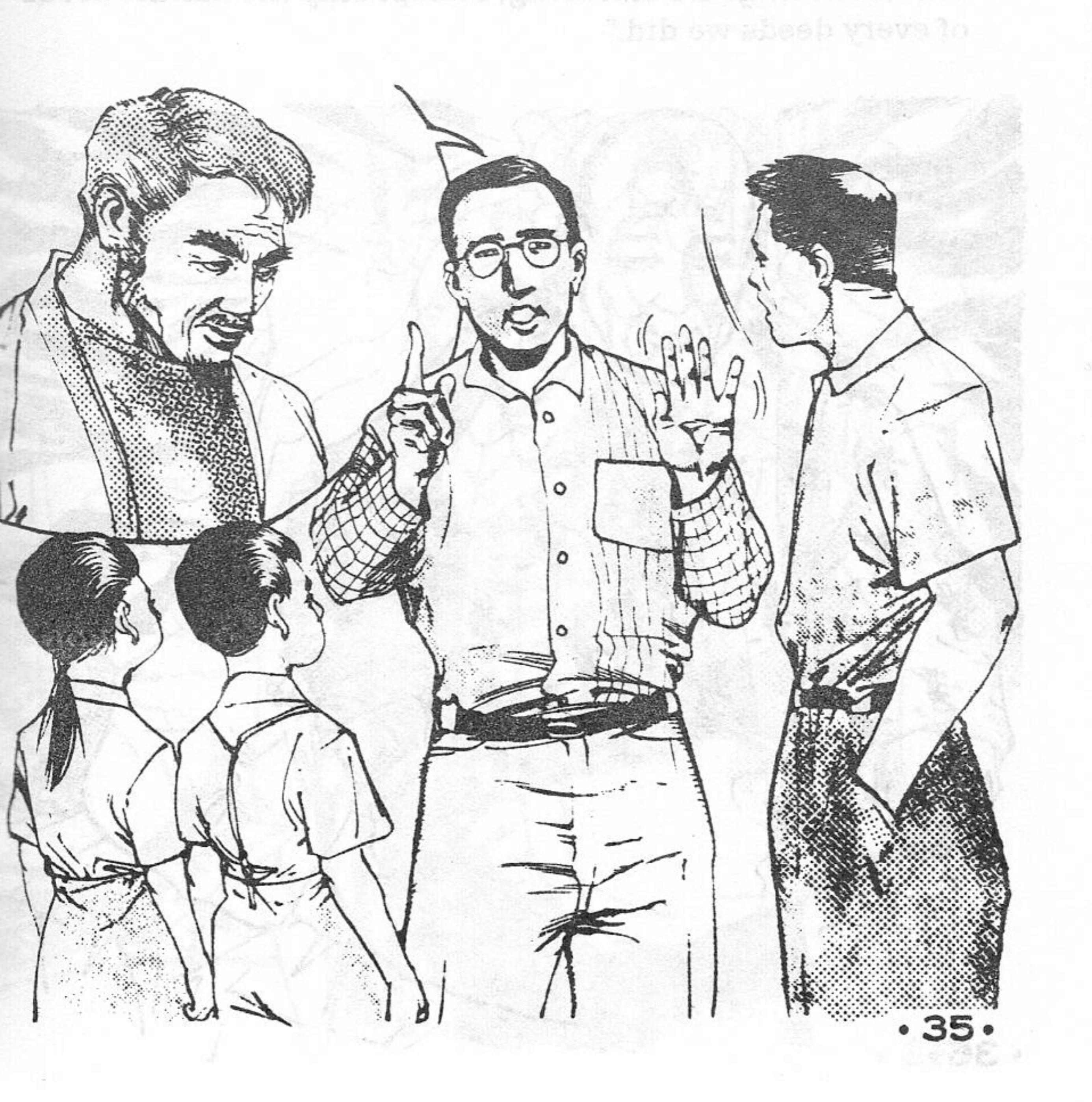
今生好斗争、残杀动物、破坏窝穴、见所怨恨的人死了高兴……..这种人，来世短命。

If in this life one likes to fight, enjoys killing animals and destroying their homes, and is happy when someone one dislikes has passed away .... in one's next life the life-span will be short.



当大家都知道他做的恶事，或者他的恶名已经远播了.......... 我们引以为戒。用他的例子来诫告朋友或晚辈，我们也有福了。

When everyone knows of his evil deeds, or his notoriety is already well-known, we can prevent others and our friends from his evil doings by taking him as an example. By doing so, we are generating good blessings.



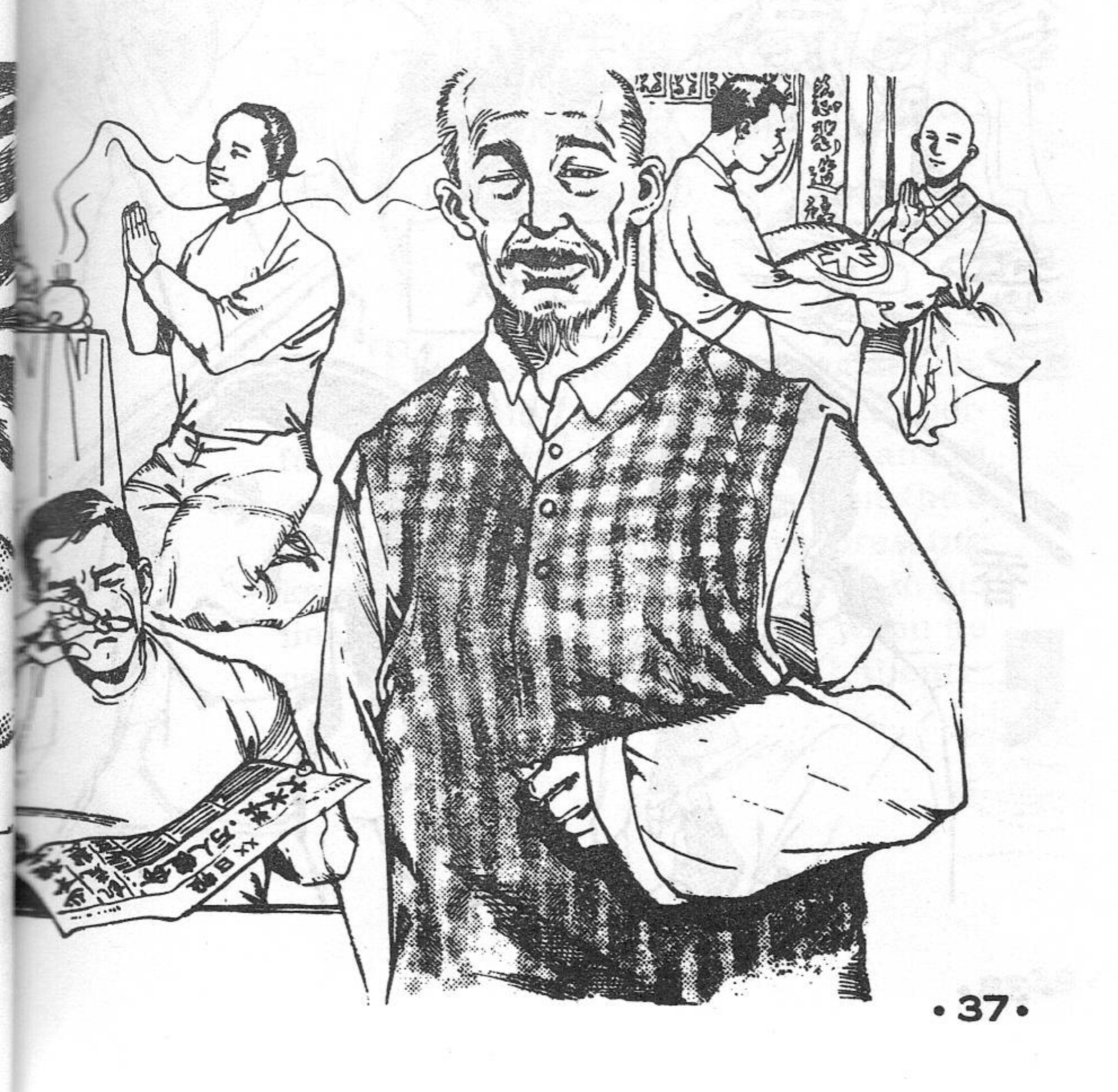
人生总难免一死。一个人死了以後什麽东西都带不走，只有带走自己今生所做的善恶业去投胎受生。所以说：「万般带不去，唯有业随身」。（见孛经抄）

Nobody can escape death. When a person leaves the world he takes along nothing with him, except his karmic seeds of good or bad deeds. It is said: "At death not even one of 10,000 things we can bring; Except only the karmic seeds of every deeds we did."



今生慈心不杀、有同情心、乐于救济、施舍.........这种人，来世长寿。

If in this life one practises Compassion and Equanimity and avold killing, and is always happy to help others ...... in one's next life one will have a long life-span.





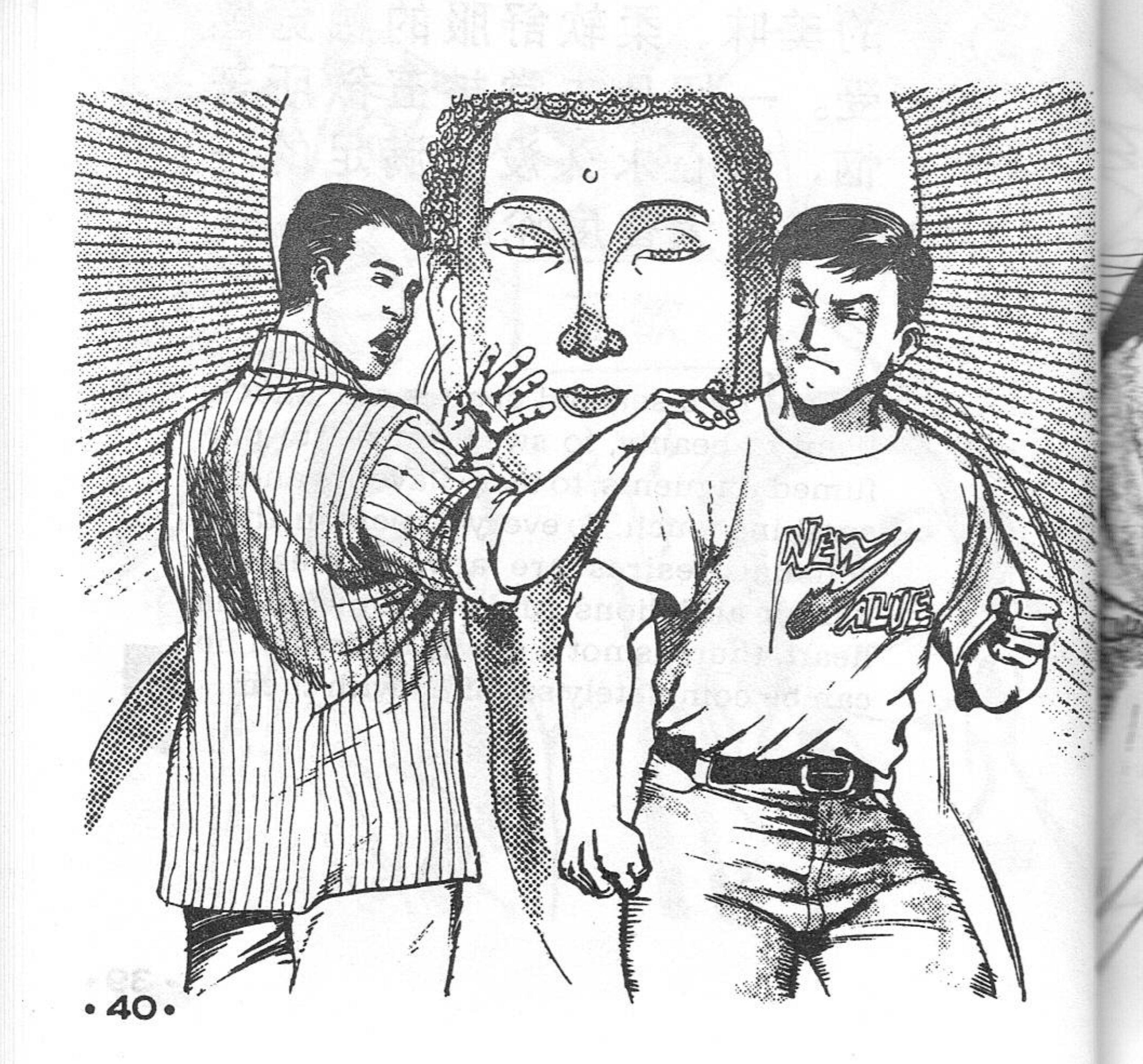
触
色
味
五欲
香
声

五欲是：贪爱美、悦耳的声音、迷人的香气、上好的美味、柔软舒服的触觉感受。一切凡夫常被五欲所苦恼，内心永久没有满足的一天。（大智度论）

The 5 sensual desires are: attachment to beauty, to sweet music, to perfumed unguents, to tasty flavours and to soothing touch. To every layperson, the 5 sensual desires are always creating karmic afflictions. And deep down in his heart, there is not a single day when he can be completely satisfied with them.

当他人想做恶事而还没有做的时候，我们可以劝导他不要做或者加以阻止，我们就有福了。

When a person is thinking of doing evil, but has not started to do it, we can persuade or hinder him from doing so. Such a timely intervention already produces good.



在他还没有做善事之前，我们勉励他做，这叫做以勉励来生福。在他正在做善事的时侯，我们帮助他，替他欢喜，这叫着以随喜来生福。

Before a person begins to do a good deed, and we had encouraged him to carry it out, this is called "attaining blessings through encouragement".
When a person is in the process of carrying out a good deed, and we supported and helped him out, this is called "attaining blessings through charitable acts".



我们的六根：眼、耳、鼻、舌、身、意、造了不同的善恶业，受不同的果报。例如：有的人很有钱，可是咀吧难看。他生前虽然布施修福，可是常脱口骂人，说肮脏话。

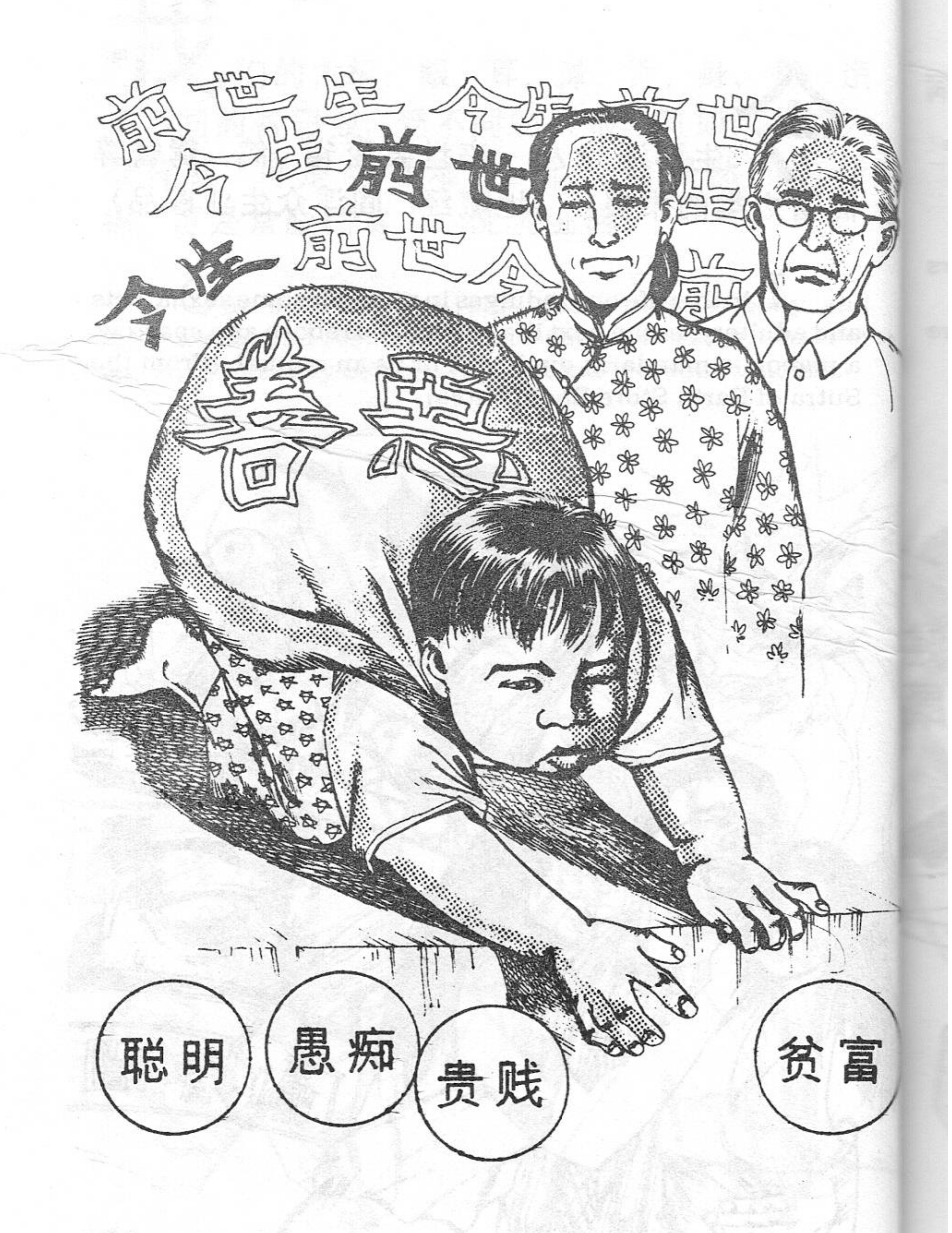
Our 6 roots: Eye, ear, nose, tongue, body and mind,create and result in various good and bad karma. For e.g: someone may be born rich but has a crooked mouth.



今生邪淫的人，来世要变雀、鸽、鸳鸯等禽畜之类的果报。（地藏经：阎浮众生业感品）

If in this life one indulges in unwholesome sexual acts and adultery, in the next life one will be reborn as a sparrow, a pigeon, a mandarin duck, etc. or as an animal. (From the Sutra of Earth Store Bodhisattva).





前世生今生前世
今生前世生
今生前世今前
善恶
聪明
愚痴
贵贱
贫富

“孩子的命运：聪明、愚痴、贵贱、贫富，这与父母的高深教育没有关系；也和孩子的取名好坏没有关系。主要是孩子他本身的过去和今生所造的善恶业有关。

A child's destiny: intelligence, ignorance, status in life, wealth or poverty - have no connections whatsoever with the parents' high education nor with the good or bad name given to the child. A child's destiny is formed from the good and bad deeds he had done in his past life and also the merits and demerits he has accumulated in this life.”

当我穷困时，我愿天下人富足；当我多病时，我愿天下人健康。逆来顺受，随遇而安。（阴坠文广义节录卷上）

Although when I am in need, let me wish that others will have plenty.
Although when I am sick and weak, may I wish that others are healthy.
When suffering comes to me, let me accept it with peace.



行善而遭遇到恶报，应赶快忏悔过去（世）的恶业，而不可「怨天尤人」亦不可告诉他人说「行善没有好报」。

When one do good and yet receive bad results, one should quickly repent one's evil actions of one's past life. One should not start to blame on others or to criticize, saying doing good deeds will not bring good results.




证果
增福
生天
延寿
免难
布施

施舍世间的财物，或者放生，所得的果报是多方面的：或增福、或延寿、或免难、或生天、或证果、随施获报，皆有徵据。作善的一定会致祥，但不可以祈望有回报。不望善报，善报也会降至；这是因果必然的道理。

Unattached to all worldly possessions, Saving and freeing lives -- a habitual action; These result in blessings in abundance:
A long life and rebirth in Heaven
And escaping from dangers is so common.
Practising virtues will good fortune make,
But don't expect for nor rewards wait.
What you do and give, is what you will get.
Not expecting dues from virtuous acts,
The Law of Karma justly takes effect.

当我遇到顺境时，我想：我现在很富足，这一定是我在过去世所种下来的。今生我得慷慨布施 .... 在顺境中正好行善积德。

When I am happy and contented, and everything good comes my way I start to think: I am now very fortunate. This must be the karmic results of my good deeds in my past life. However, in this life, I shall continue to do charitable deeds .... when one is happy and contented, it is the best time to do more good deeds and accumulate merits.



有个农夫，因为用绳子将牛的舌头勒断，手段非常残酷。后来生了三个孩子都是哑吧。这是虐待动物的报应。

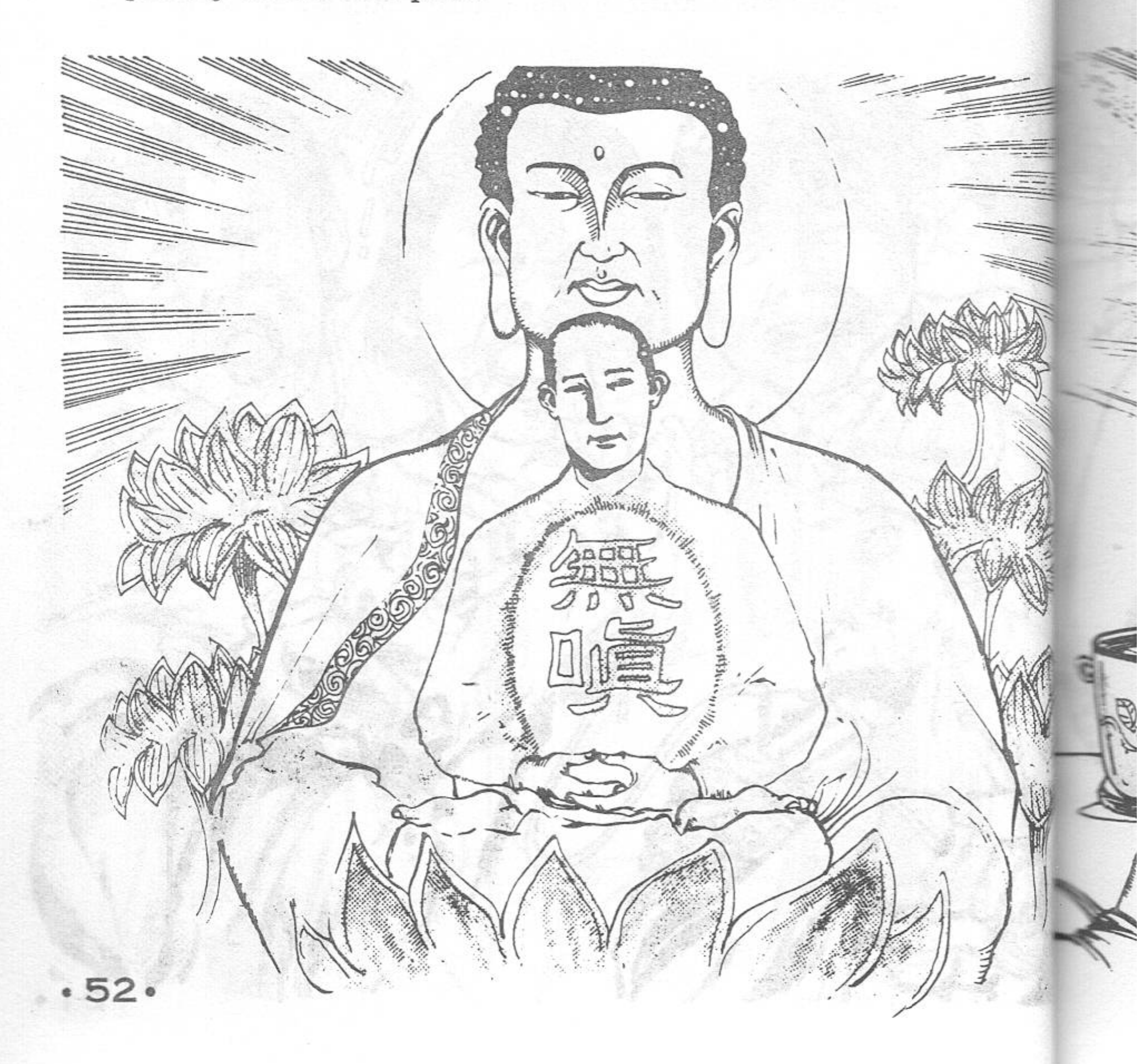
There was a farmer who used a piece of string to pull out a cow's tongue. Later in his life he had 3 sons – all were mute. This is the Karmic Retribution for being cruel to animals.



古人有说:「面上无瞋是供养,口里无瞋出妙香。内心无瞋无价宝,不生不灭是真常」。没有憎恨的清净心,才是完美和永恒的。

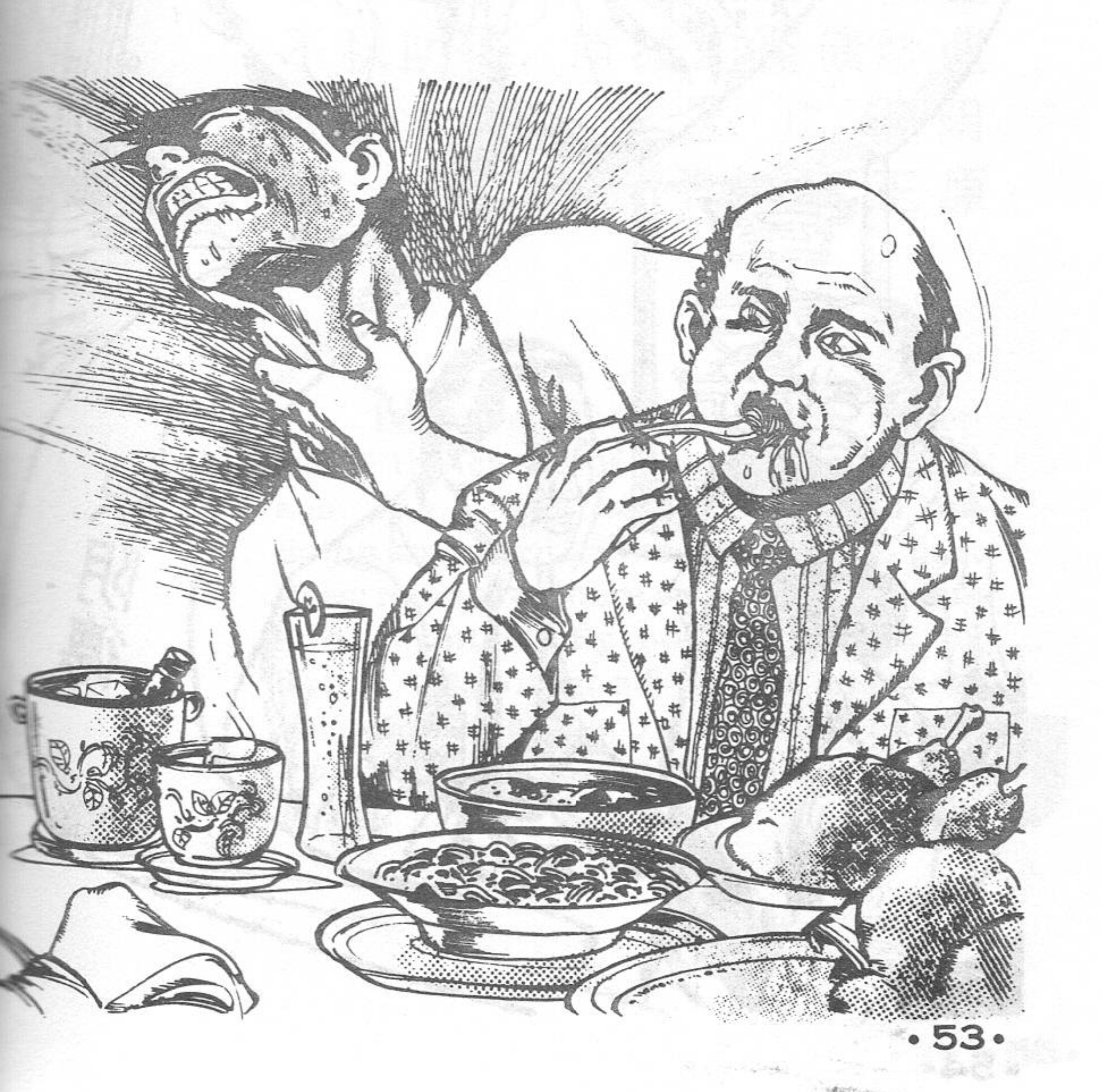
The ancient sages say:

" A face devout of hatred is like an offering
A mouth free from hateful words emits frag[illegible]
A heart empty of hatred is like a priceless gem
Not created nor destroyed, the Eternal Truth stands". A heart free from hatred and filled with Equanimity is completely whole and pure.



今生饮食没有制限的人，来世饥渴，而且喉咽出毛病。（地藏经：阎浮众生业感品）

If in this life one eats excessively and wastes food, in the next life one will suffer from hunger pangs and throat problems.



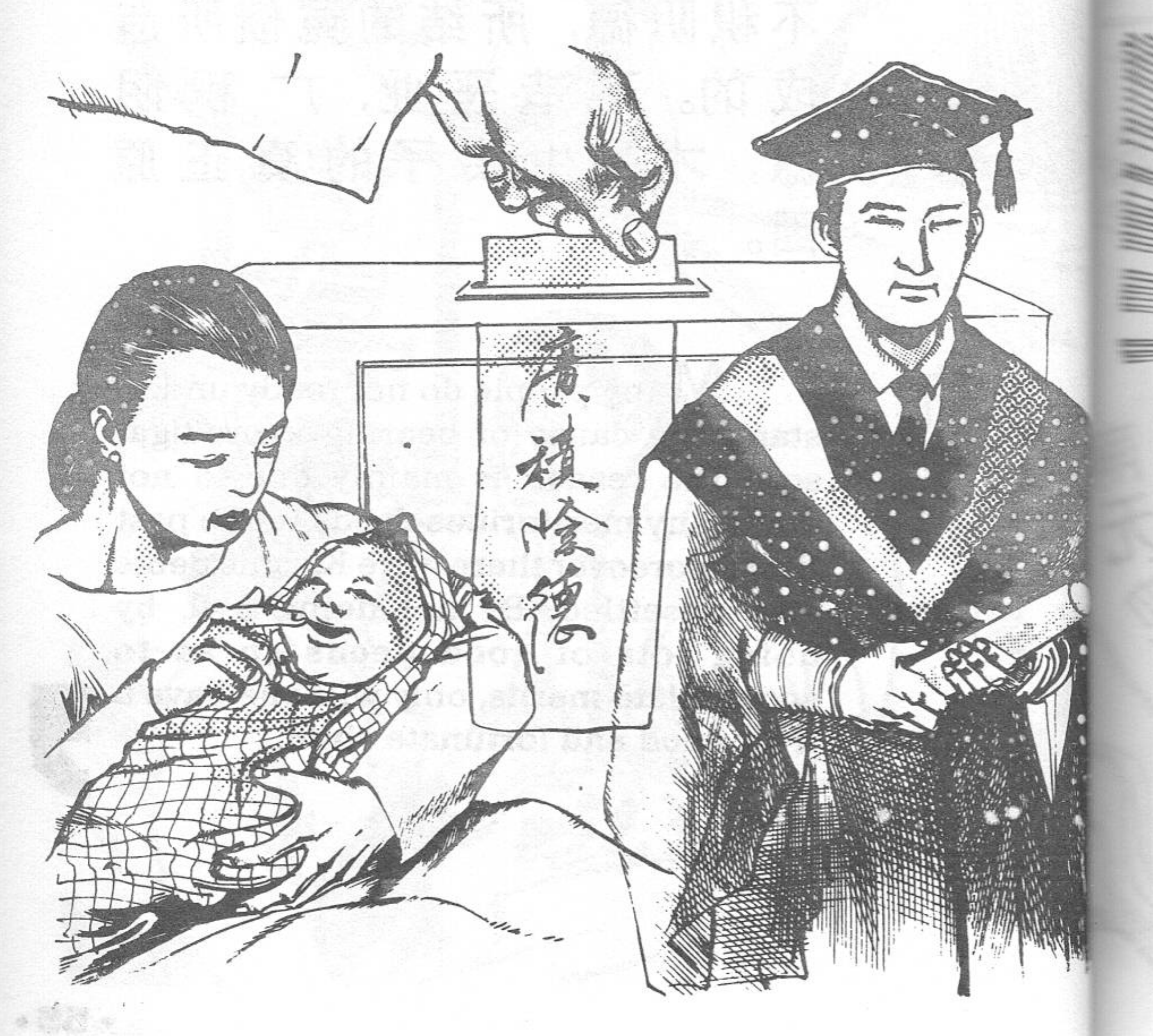

不积阴德
广积阴德

‘很多人不明白生「败家子」的原因，都是因为前世不积阴德，所结的冤债所造成的。不造恶业，广积阴德，才是生贵子的真正原因。

Many people do not really understand the cause of bearing a prodigal son. The reason is mainly due to not doing any meritorious deeds in the past lives; moreover there were Karmic debts still unsettled. By not doing evil, by doing lots of good deeds so as to accumulate merits, only will one have a truly good and fortunate child.’

假如前世或今生广积阴德，不造恶业，生儿育女， 则会有福德的善人来投胎。就是父母双亲目不识丁，但生出来的儿女个个学识丰富，非富则贵。

If in the past life or in this present life one has lived virtuously, committing no evil, one's coming generation will be blessed with virtuous children. Even if the parents of such children are uneducated, the chidren will be endowed with intelligence and graduate with flying colours.



我们要明哲保身，不损人，不说粗鲁的话。若生憎恨和怨气，就会起烦恼，身心就不自在。

We have got to understand the need to protect our body, not to hurt others nor to speak harshly. When hatred arises in us, it will increase afflictions which will lead to bodily and mental unease.




南无阿弥陀佛
观世音菩萨

问：在菜市里，经常看见鱼贩割杀鱼，鸡贩杀鸡。虽然自己发心救度之愿，而力不从心。怎办？

答：用佛教的法门就可以救度它们：当看见鱼贩割鱼或鸡贩杀鸡之际，先站一站：默念经、或念咒、或念佛号、或称菩萨名，代它们发忏悔心。这时被杀的鱼鸡、鸭、猪、牛、羊等自然受益，解脱！

Question: At the marketplace we can see,
Chickens and fish for us to eat;
They are killed for the money they create.
"Poor souls! So pity!", we helplessly said.
You wished to help; " BUT HOW CAN I ?"
Just don't hurry, look into your mind.

Answer: A Dharma-door here you can use
To help in the rebirth of those slain;
Stand aside and just recite
A Sutra, or Mantra or the Holy Names.
Then transfer the merits that accrue
From the chanting that you've done
To the dead with heart pure and true
Such repentance benefits everyone!

今生胆子太小，是因为前世常常用恐惧的东西吓人。

The reason why one is easily frightened in this life is because in one's past life, one had always used scary objects to threaten people.



如果前世或今生不修德行善，就算父母学识饱满大学毕业，但生出来的儿女多半福薄愚痴，日後有恐家庭不和。

If in the past life or in this present life one did not live virtuously, and though one's parents may be very highly-educated, one will not be blessed with virtuous children. Instead, unfortunate and sickly children will be born to one, resulting in future unease and suffering.





如果想要布施，可是又没有钱。那麽，只要发慈悲心，也是福德。不然，也可以赖令观己的慈悲心去镜他人布施；或者见有人放生，心里赞叹随喜，也会增长自己的善念，也是一种福德。

If you like to do charity,
But you just have got no money;
Don't worry, just send out your compassionate heart,
And together with your kind and loving thoughts,
To all those whom you wish to give and help.
A kind word here, a caring thought there
Is as charitable as the money that others share.
When you encourage others to do charity,
And also rejoice in setting animals free,
Though the participation may look insignificant,
Your good, loving thoughts make all the difference.
Heaven and Earth, so high so near,
Within without, what's rich what's poor?!

今生爱好打腊的人，来世因受惊，疯狂而丧失生命。（地藏浮众生业感品）

If in this life one loves and enjoys hunting, in the next life one will suffer from chronic nervousness to the point of insanity.



种下杀害动物的因，最後必定会害到自己。佛经上说：杀生会遭遇到多病和短命的果报。

The karmic acts of killing animals will have bad results for all of us. In the Buddhist Sutra it states: To commit killing will result in sickness and untimely deaths.



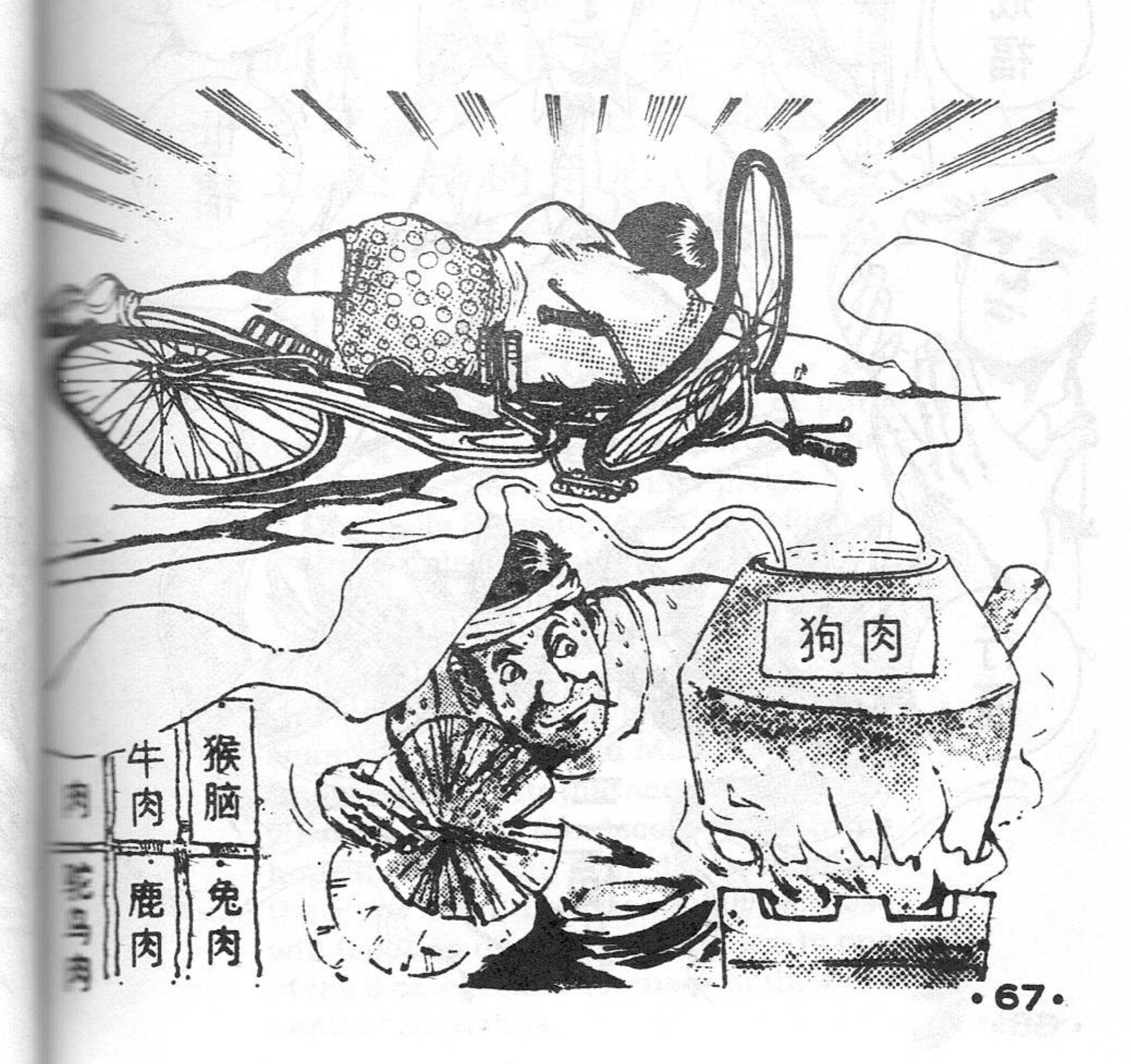
今生盗人财物、不生怜愍心、从不施舍财物、侵犯他人物品........这种人，来世贫苦。

If in this life one steals and robs without shame, and has never practised sharing and giving, ... in one's next life one will suffer from poverty.



过去杀害动物的人，今世就会得了短命的报应。

Those who have harmed or killed animals in the past will have short lives.




戒福
世福
行福
三福业

「慈心不杀」是三福业之一。净业三种福是：一、世福（孝养父母）；二、戒福（归依三宝）；三、行福（发菩提心）。今生能不杀，而且又放生；既然能放生，又加上念经念咒，使它们能生净土。这样的用心，以后报满，九品莲台有自己的一份了。

" Practise Compassion -- No Killing " is one of the 3 types of pure blessings which result from pure actions:

1) Worldly Blessings (Filial-piety)
2) Precepts Blessings (Taking refuge in the Triple Jewels)
3) Cultivation Blessings (Practising the bringing forth of the Bodhicitta)

If in this life we can avoid killing, save, and set lives free, and together with the chanting of Sutras and Mantras, we can transfer the merits that accrue from such virtuous acts to the deceased, with the hope that they will someday be reborn in the Pure Land. Devotion such as these will result in our securing a place in one of the 9 categories of lotuses in the Pure Land of Amitabha.

长寿而贫贱的人，是因为他过去慈爱动物而却吝于拖舍。

To live a long life but is poor; this is because in the past one loved animal but was stingy and miserly.



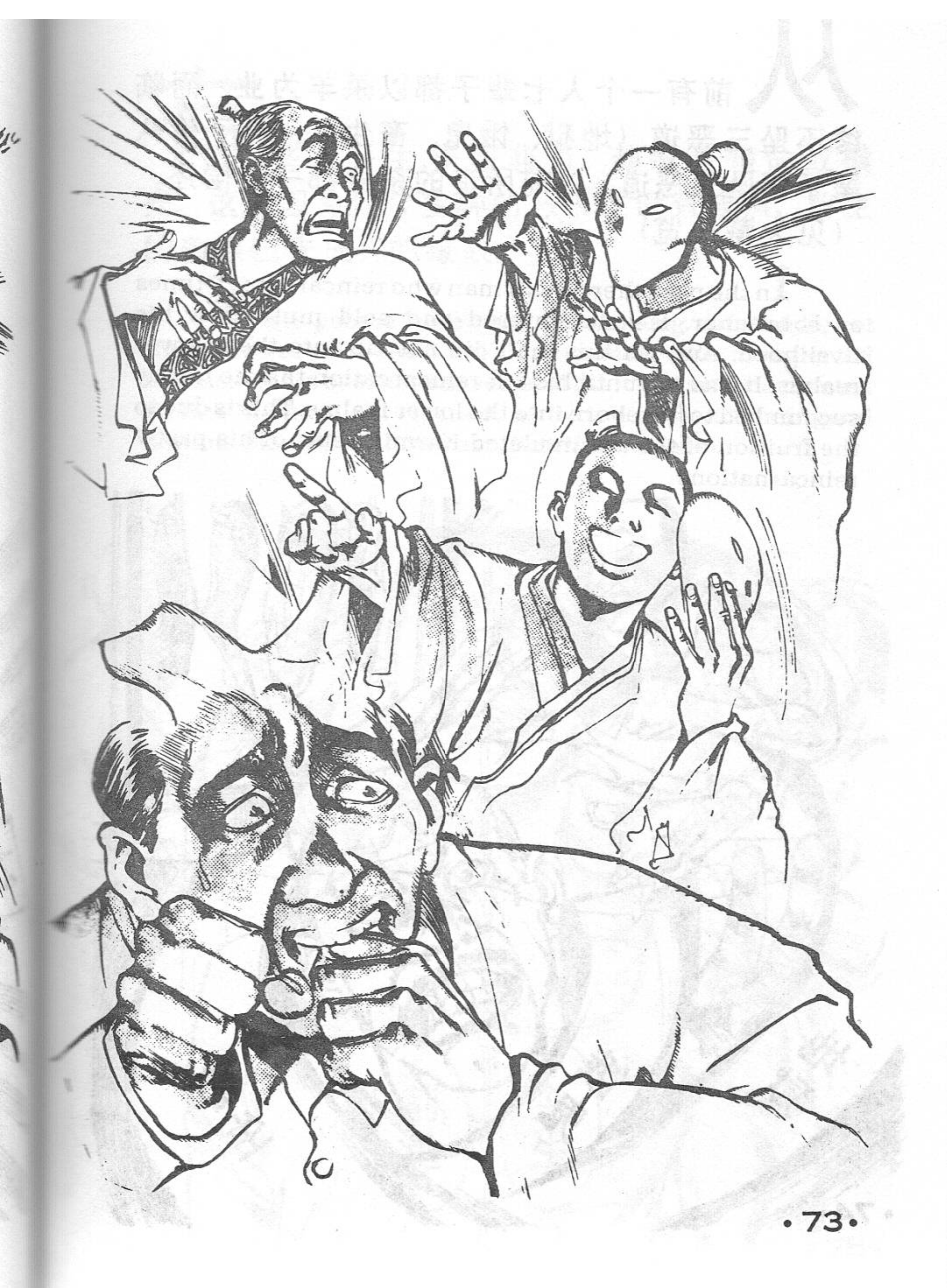
生儿育女，先不要太过高兴；因为他来到世间，不知道是：报恩来的；报怨来的；还债来的；或是讨债来的？所谓「善恶到头终有报」。（印光大师全集）

When a child is born to us, we need not be too happy yet; because his coming into the world could be to repay or to collect karmic debts.

" As you sow so shall you reap,
It is all written in your name;
Good or bad, your karmic debts,
In the end you must claim. "




过去世
今世



从前有一个人七辈子都以杀羊为业，而临终不坠三恶道（地狱、饿鬼、畜生）。到了第八辈子便坠三恶道，以前所造的杀业都一一偿还。（见大藏一览）

In the past, there was a man who reincarnated 7 times as a butcher. He slaughtered and sold mutton as his livelihood. And yet this man did not fall into the 3 lower realms. It was not until his 8th reincarnation that he finally succumbed to be reborn into the lower realms. This is due to the fruition of the accumulated Karmic debts of his past 7 reincarnations.



有些人一生作恶非为，却没有短命或横死。这是因为他今生种的恶果还没有成熟，前生的善果已先成熟的缘故。

Some people have been committing evil deeds, yet their lives are not short nor do they meet with unexpected deaths. This is because the seeds of their evil actions planted in this life have not ripened; while the seeds of their good actions planted in their past lives have ripened.




主犯
從犯

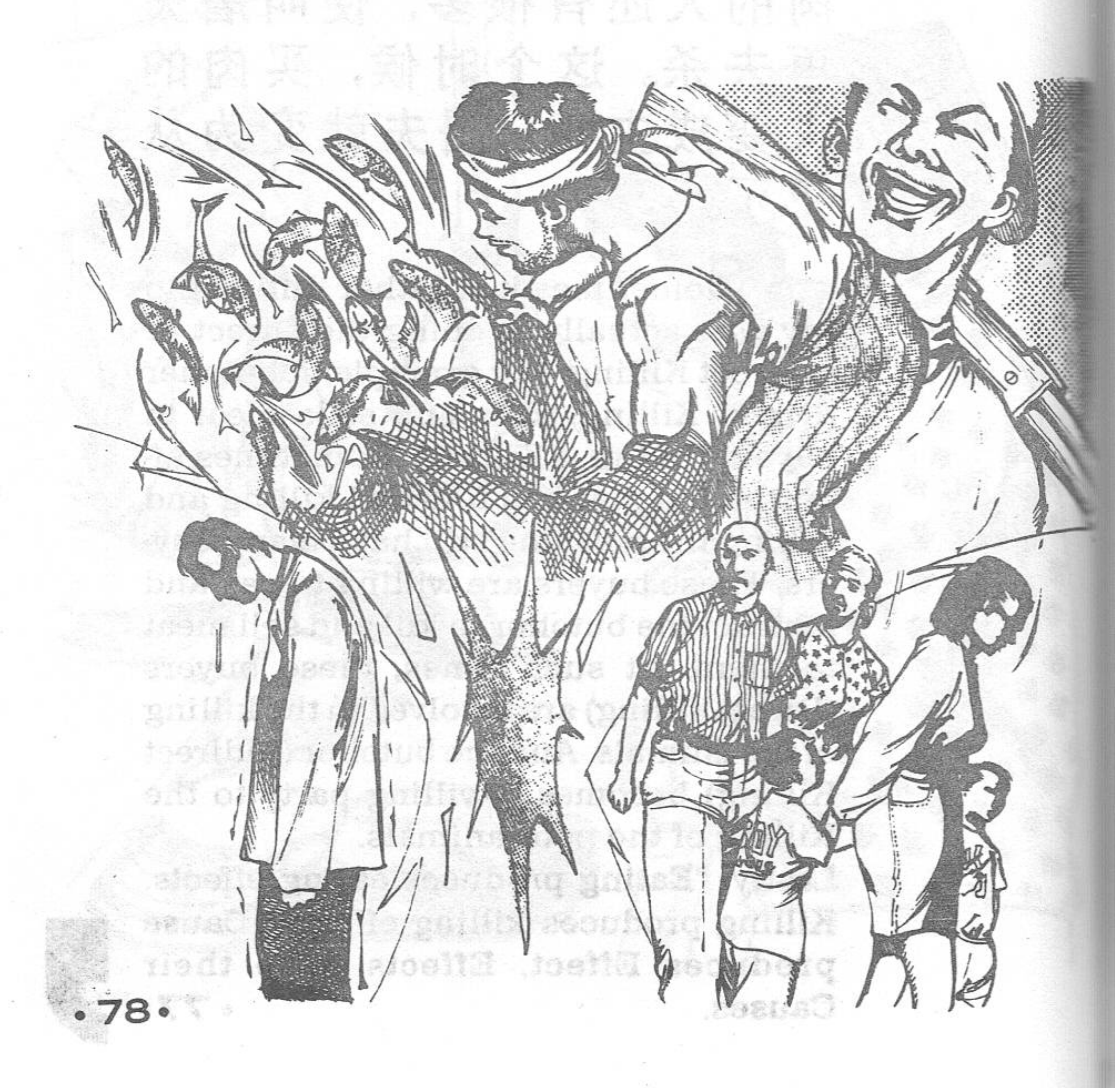
“到底直接杀生的人是主犯呢？还是间接吃肉的人是主犯？这是不人一定的。譬如屠夫自己杀了猪去卖，他就是主犯；买肉吃的人就是从犯。当肉卖完了，但是买肉的人还有很多，便叫屠夫再去杀。这个时候，买肉的人变成主犯，屠夫就变为从犯了。

Sometimes it is rather difficult to say who actually is doing the Direct or Indirect Killing. For example: A butcher (Direct Killing) kills and sells meat to buyers (Indirect Killing). Sometimes after the butcher has finished killing and selling the meat, he still have many buyers. These buyers are willing to pay and instruct the butcher to kill and sell meat to them. At such times, these buyers (Direct killing) are involved in the killing of the animals. And the butcher (Indirect Killing) becomes a willing party to the Killing of the poor animals.

Lastly: "Eating produces eating effects. Killing produces killing effects". Cause produces Effect, Effects have their Causes.”

今生网鱼捕鸟兽的人，来世骨肉分离，父母兄弟姐妹妻离子散的报应。

If in this life one's hobby is netting fish and trapping birds and animals, in the next life one will be separated from one's kith and kin, from one's parents, brothers, sisters, spouse and children.



对人起嫉妒心、轻视别人、讥笑人、毁损别人名誉、阻碍别人修善缘……这种人，今生来世，人缘都不好。

If one has a jealous heart, despises others, criticises and scandalizes practitioners of the Way, ... in one's next life, one will have poor, if any, affinities with others.





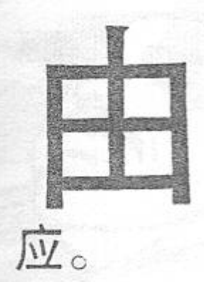
“我们前世造了很重的恶业本应在地狱或鬼道受极大的苦报，但因今生持戒而转变成为头 痛之类。头痛过後业报就会消失而平安无事了。

In the past, we may have caused bad karma which was supposed to result in us going into hell or into the ghost realms as karmic retribution. But due to our determination to upkeep precepts, we only suffer a little headache. After the headache has disappeared, the karma also vanished, and we are at peace and are well again.”

《付法藏经》说：「障碍别人出家，会堕落恶道。恶道的果报受完毕，出生做人时，会双目失明。」

The Sutra states: "To hinder a person from renouncing the world to become a monk will lead one to the evil realms, and later one will be reborn as a blind person.





由过去所造的恶业，现在感受恶病的报应。

Because of bad karma created in the past, sicknesses present themselves in this life.


轮
迴

“人与畜类各有母亲所生，只是在六道轮迴上，入一胞胎，出一胞胎，在轮转上各有差异，彼此经过「改头换面」之后，互相不认识而已。就因为彼此境界不同，生在人道的，就把生在畜道的肉宰杀来吃？以后「一刀还一刀，一命偿一命」果报轮迴不息了……。

Human beings and animals alike are all born by mothers. The only difference is both are born in different realms. After being born with different "Forms and Appearances" into different environments, we could not recognize who we really were. And so those beings who were born in the human realm take the advantage to kill and eat those born into the animal realms. Eventually we have " to pay an eye for an eye, a life for a life ", the Vicious Cycle of Rebirth goes round and round ....”

不可以随便把热水浇在地上，因为地上和地下都住着无数的小动物（因）。这不但会伤害到他们的性命，同时也会使我们遭到短命的果报（果）。

Do not simply pour hot water onto the ground. This is because many small insects (cause) live in the ground. This reckless action will harm their lives and moreover it will result in our having a short life (results).



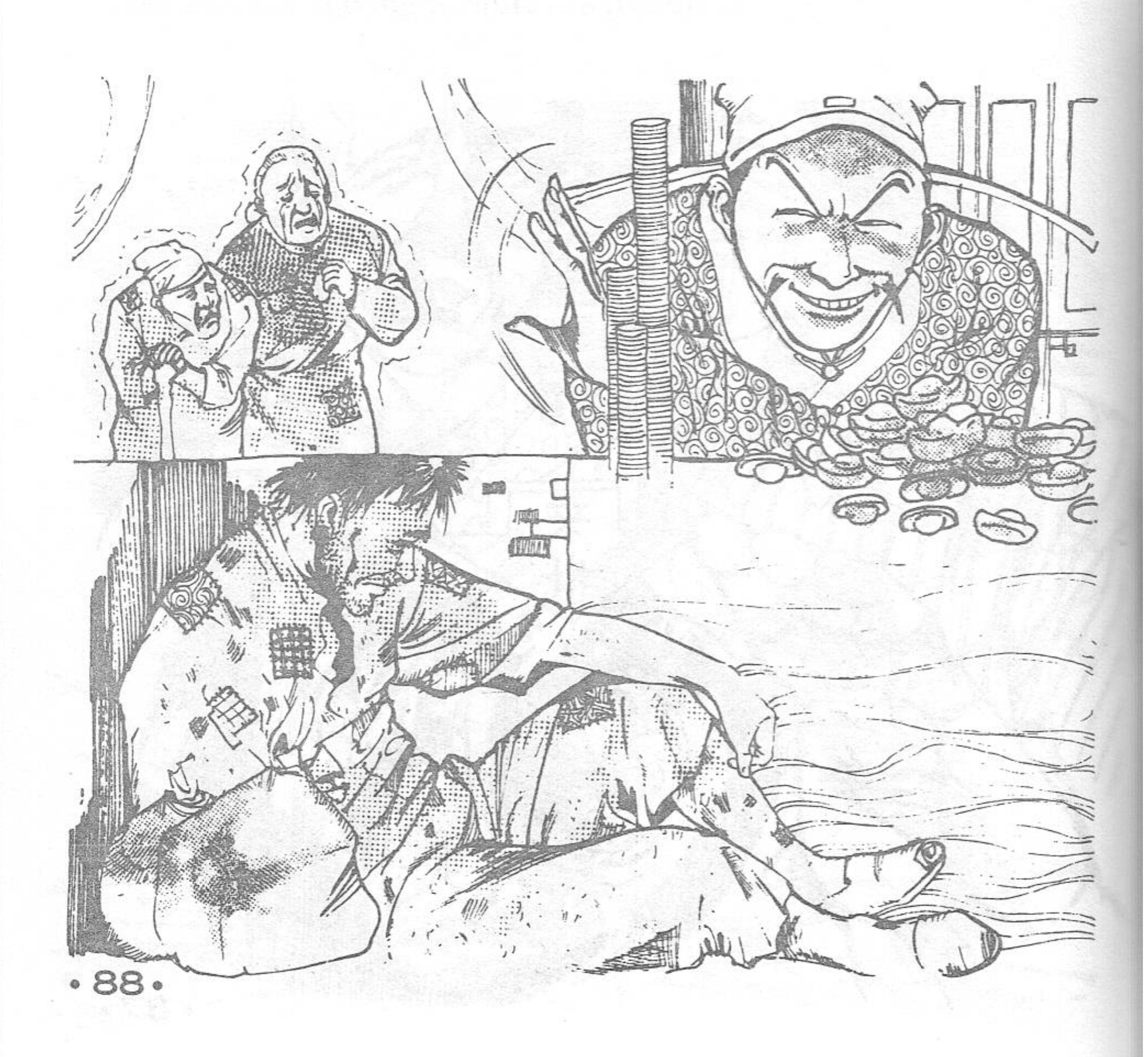
今生诽谤他人，来世口才不好，而且咀还生长出恶疮。（地藏经：阎浮众生业感品）。

If in this life one indiscriminately criticises others, in the next life one will be reborn with disabilities in speech, and ulcers will often grow in the mouth.



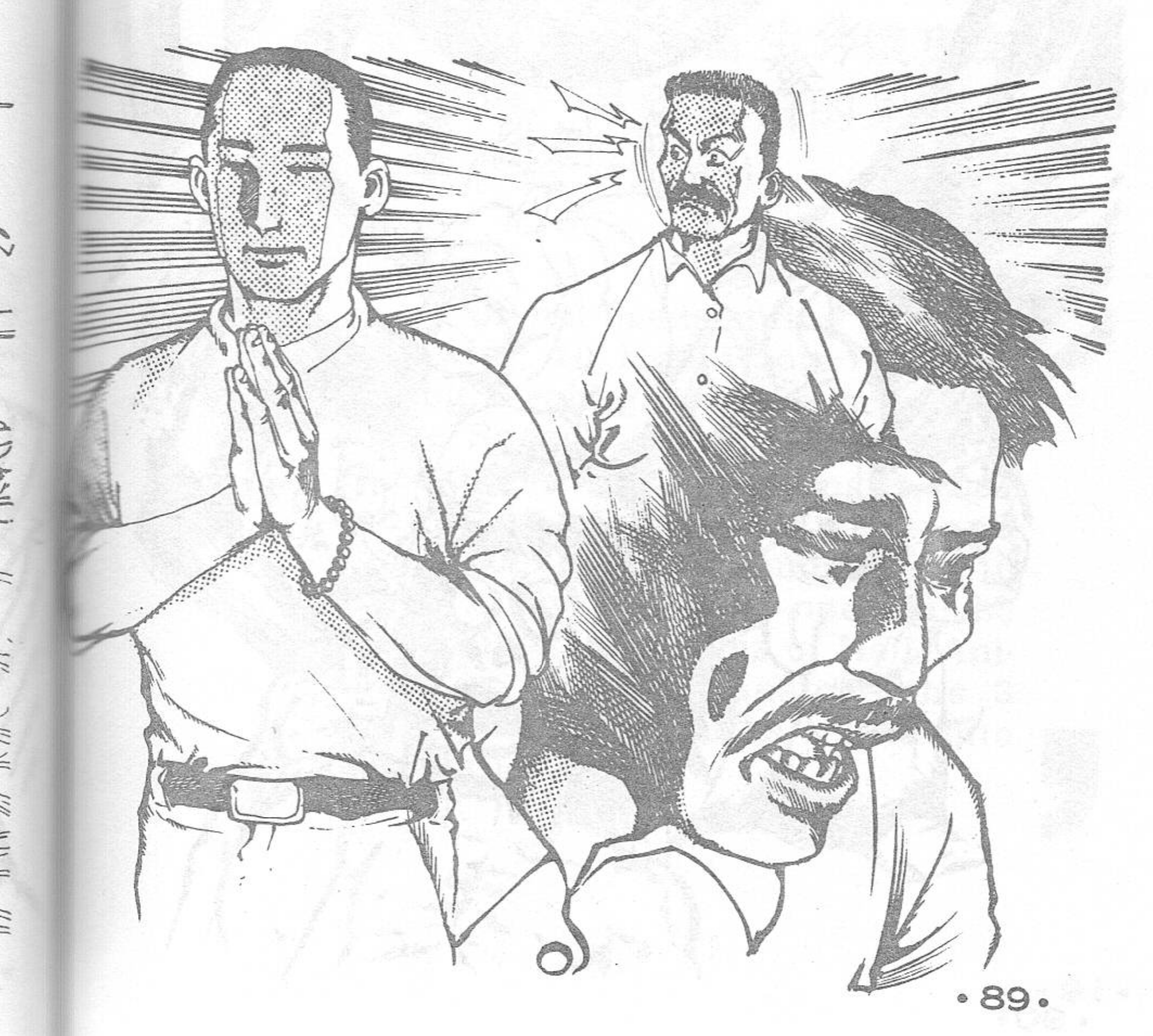
过去或前世吝啬的人，今生就会得贫穷的报应。

A selfish miser in the past life will come as a pauper in this life.



因为今世破戒，带动过去的业力而生病的，例如：以恶眼看待发菩提心的人，所以得了无眼的报应。（大方广总持经）。

If we break precepts, and with the fruition of past karmá, we will become sick. As an example: Bringing forth evil and jealous thoughts to those who practise " bringing forth the Bodhicitta", will result in blindness.




妄语
饮酒
偷盗
杀生
奸淫
绮语
妄语
愚痴
憎恨
贪爱

"一切恶以十恶为根本：杀生、偷盗、邪淫、妄语、两舌、恶口、贪爱、憎恨、愚痴。造了十恶，来世会坠入地狱、畜生、饿鬼等三恶道，得到可怕的果报。
（华严经十地品）

All evil deeds spring from the following 10 Evil Roots: Wanton killing, Stealing, Sexual misconduct, False Speech, Scandalous gossip, Speaking with double-tongue, Bad mouthing, Greed, Hatred, and Ignorance. If one commits these 10 Evils, in the next life, one will be reborn into the realms of Hell, Animals or Hungry ghosts -- the 3 terrifying evil realms of Karmic Retribution."

人，可以凭后天的努力来改善先天的业因。比如前世造了穷人的业因，今世要生为穷人的业果。但是生为穷人，只要肯努力勤俭持家，勉强也可以渡日，一样也可以过着快乐的日子。

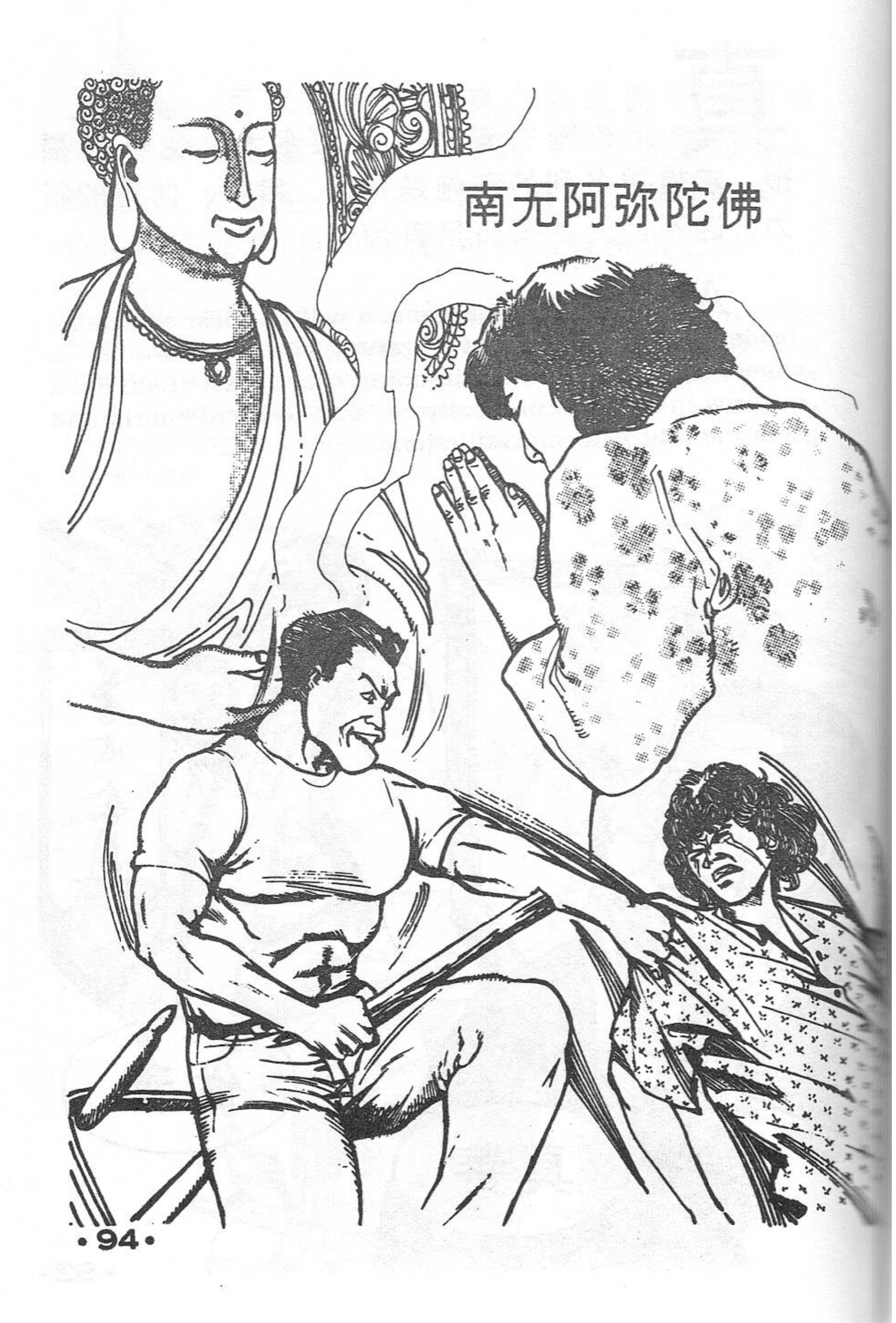
Human beings can make use of their present situations to plant good causes. For eg. in the past, we may have planted causes that lead to poverty, and now we are born poor. However, being poor now, we must know how to be hard-working and should improve our life-situations to be a better one.



真正布施行善的人不要名利，也不求福报。求福报名利的布施是利己、自私、伪善的行为，这不但无功德而且有烦恼。

A truly charitable person will perform charitable deeds without the thought of getting name or rewards. To expect name and rewards in doing charity is selfish. Such motives, in the name of charity, will only lead to demerits and creating future karmic afflictions.




南无阿弥陀佛

‘明因果的人：假如你娶（或嫁）一个不如意的老婆（或丈夫），这是一件好事。这时候，你摆脱感情的牵连，所带来的痛苦，应该一心一意念佛修道以了脱生死。

To those who understand "Cause and Effect." For Eg., if you marry (or are married to) an incompatible wife (or husband), this can be a blessing in disguise. For during such trying times you have the chance to be free from the chains of conditional love that could bring you joy and sorrow. You should whole-heartedly recite the Names of the Buddhas, and practise the Middle-Way to get out and end the Cycle of Death and Rebirth.’

今生不生气、施舍、敬爱人、恭敬丑陋的人……来世面貌端正。

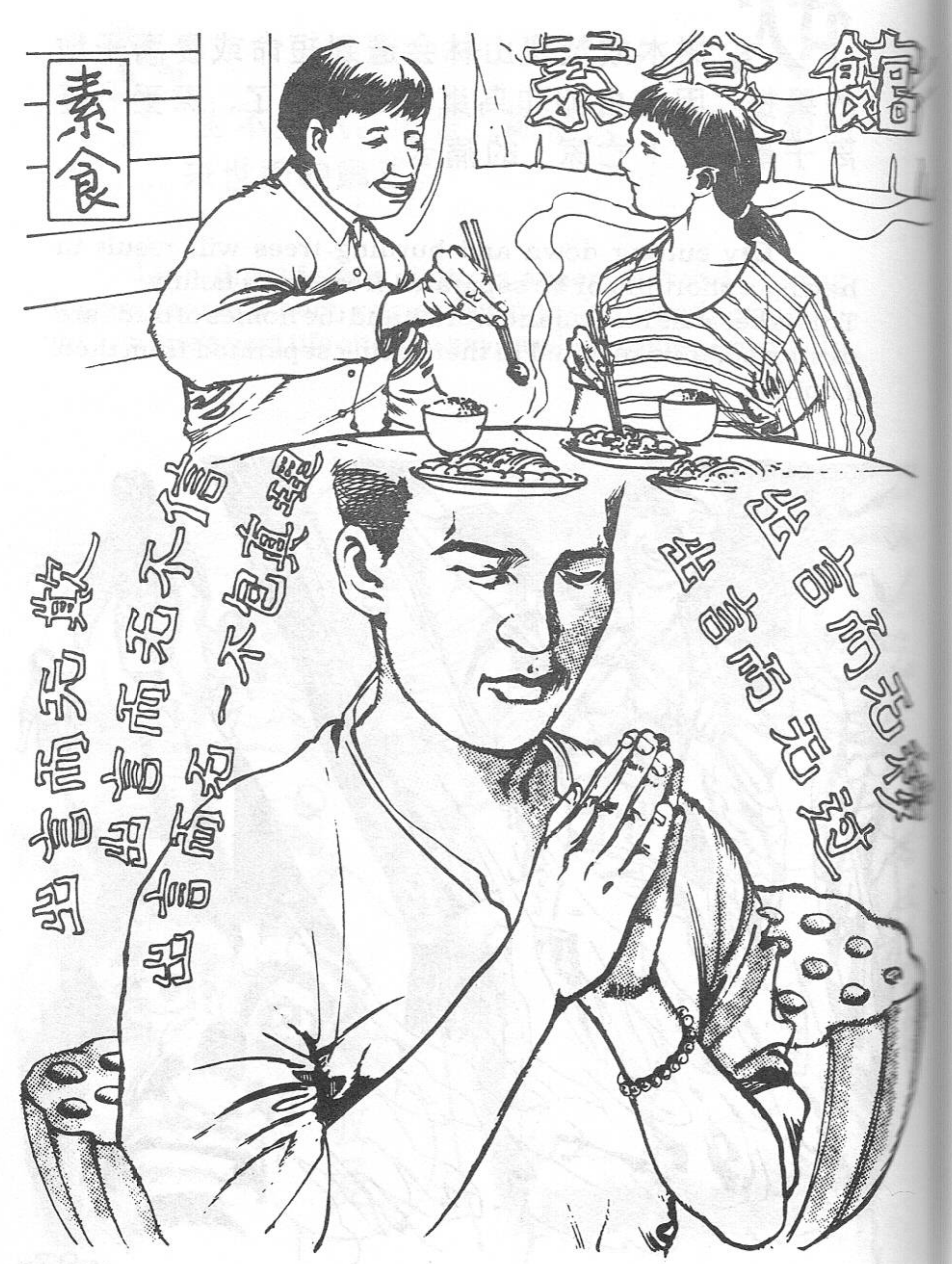
If in this life one controls anger, is free in giving, lovingly serve others, respect even the ugly with equanimity.... in one's next life one will have a wholesome personality.



砍树木或焚烧山林会遭到短命或妻离子散的果报。因为虫卵和鸟巢家园被毁了，深受「妻离子散」、「亡家」的痛苦。

By cutting down and burning trees will result in having a short life or be separated from one's family. This is because insects and worms and the homes of birds are destroyed, thus resulted in their being separated from their families.




素食
素食館
出言而无欺
出言而无不信
出言而无一不包真理
出言而无
出言而无妄

“不「食肉」只可以说是「素食」而已；不能说是「清口」。我们不但要「素食」而且还要「素口」、「素心」、「素行」皆备，这样才算是清口。清口的意思就是：出言而无秽、出言而无过、出言而无欺、出言而无不信、出言而无一不包真理…………。

To avoid eating meat and to become a vegetarian.
Is to purify the body but not the tongue from contamination.
To be pure in speech is to be pure in words, thoughts and deeds.
Pure speech is without anger, blame, hatred, untruth and deceit.
To use pure food, speech and always acting kind,
Is to develop a pure body, heart and mind.”

将物喂给小鸟吃（这是因）：以避免小鸟去觅小虫吃（这是果）。这样，减少了小鸟杀生的机会，也为自己积阴德。

By giving food to the birds (cause) and hoping for them not to look for worms to eat (effect), will lessen the birds' opportunity to kill and indirectly will help us to accumulate merits.



过去或前世以残忍的方式杀害人类或其他动物，今生就会不得好死的报应。

If in the past or present life one uses cruel and inhumane ways to torture or kill people and animals, in this life one will meet with tragic death.




捐血
慈善
助印佛书
乐捐
盗
强姦
恶口
欺诈

“信因果者，其心常畏；畏则不敢为恶。不信因果者，其心常汤，汤则无忌惮。一人畏而行一善，万人即行万善。一人汤而行一恶，万人即行万恶。所以说：「人人知因果，大治之道也；人人不信因果，大乱之道也」。

A person who believes in the Law of Karma will be afraid to do evil. And a person who does not believe in the Law of Karma is not afraid to do evil. When a person does a virtuous deed, it can affect a thousand others to practise virtue. When a person does an evil act, it can also influence a thousand others to do evil deeds. Thus it is said:

"When people believe in Karma,
Peace and order can be seen;
When people disbelieve in Karma,
Disorder and chaos reign supreme."”

经上说：布施饮食的人，今生或来世可以得到五种福报：长寿、平安、貌美、健康、辩才。

The Sutra states: By donating foodstuffs one creates 5 types of blessings: Longevity, Equanimity, Noble appearance, Good health and Eloquent speech.



造了恶业好比欠别人的债；逃避苦果好比逃避债主；忍受痛苦好比偿还债务。你可能逃得了一时，可是债主一定会找到你还债为止！

Creating bad karmic reactions is like being in debts. To be free of such bitter fruits is like being free of debtors. To patiently accept such bitterness is better; it is like paying up all our debts. We may now escape not paying up our debts, but our debtors will keep haunting us until all our debts are settled.



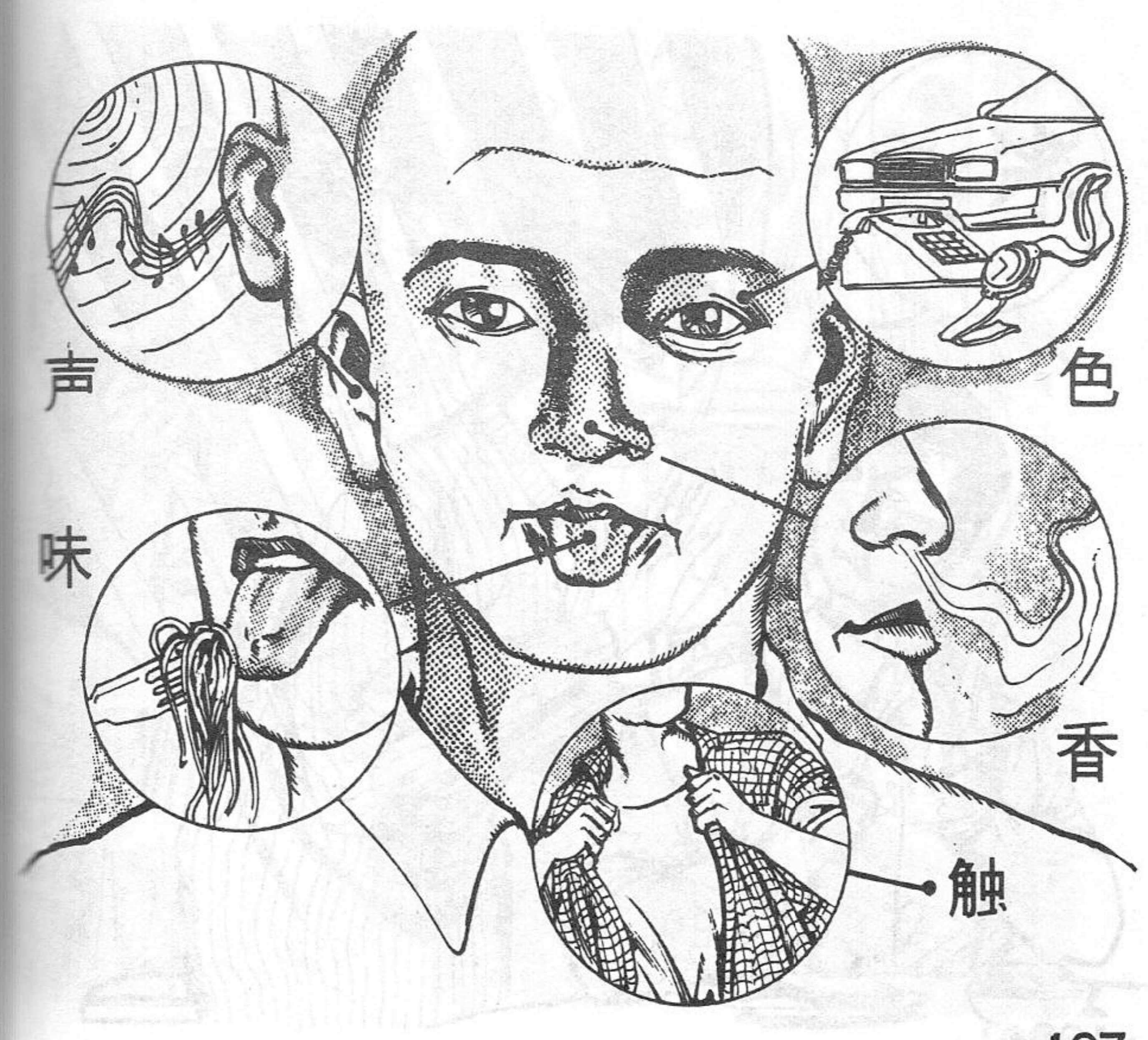
善恶业的报应可能在今生，也可能在下一生；要不然在下两生以后才报应。（大乘造像功德经第二卷）。

Not all retributive actions will have their reactions appearing in this life. Sometimes their reactions appear in the next life. If the conditions are not right, the reactions will appear in the next few life-times or in other future life-times.



摩诃止观辅行说：贪着美好的色、声、香、味、触这五样东西都会生疾病。因为这五样东西会蒙蔽我们的心智和德性，所以叫做「五尘」。

In " Contemplating the Great Stillness" it states: Attachment to forms, sound, smells, tastes and touch, is the cause of sicknesses. Because these 5 senses taint our Bodhicitta and Mind, they are referred to as "the 5 Dusts".



「牢」字有牛;「狱」字有犬。戒食牛犬的人，不受牢狱之灾。在畜类之中，牛和犬最有功于人类，不可以食。

The Chinese characters for prison (牢狱) consist of the characters for cow and dog. Those who prevent the consumption of beef and dog - meat will be exempted from being put into jails. In the animals kingdom, cows and dogs contributed and benefitted the most to the human race.



今生常入冤狱，是因为前世常把动物囚在笼子里。

The reason why one is always mistakenly thrown into prison is because in one's past life, one often put animals into cages.




前世
果
今生
捐

因果律不是宿命论，相信「行善可以 改变命运」。比如前世多杀生伤命，造下今世多病短寿的业果。但是，只要今世多护生、放生，也能无病 健康。将过去的因，加上现在的因，综合起来，就是当下的果了。

Our lives are not fated. "Destiny can be altered through virtuous deeds". For example: if in the past, we have committed killing and also caused hurt to others, we will have created the karmic effects of sicknesses and short life. But in this life, if we were to protect, save and liberate lives, we can stay healthy and be free from sicknesses. The past karmic causes together with the causes planted in this life will culminate into our present life-situations.

假如过去没有妄念和恶业，今生就不会遭遇到疾病的因素和条件。如果过去没有种下致病的因，今生就不会产生疾病。

If in the past we did not create any unwholesome thoughts or bad karma, in this life we shall be free from diseases. If in the past we did not plant any " sickness seeds " (cause), in this life we shall not harvest any " sickness fruits (effect). "



常接受别人的布施，自己就是在消福。聪明的人喜欢施舍，而不随便接受别人的布施。

Always receiving charity from others is like diminishing one's own blessings. Realising this, an understanding person will always be happy and ready to give, and will not simply receive charity from others.




仁
义
礼
智
信
卍
偷盗
杀生
淫奸
不
妄语
饮酒
XO

‘儒家的五德：仁、义、礼、智、信，与佛教的五戒：不杀生、不偷盗、不邪淫、不妄语、不饮酒，有异曲同工之妙。所以，不行仁义礼智信者，就是破戒。

The 5 Virtues of Confucious are Humanity, Integrity, Courtesy, Wisdom, Honesty.
The 5 Precepts of Buddhism are: No killing, No stealing, No Sexual misconduct, No False-speech,No Taking of Intoxicants. The explanations of the words may be a bit different, but the underlying moral values are quite similar. That is why not to practise Humanity, Integrity, Courtesy, Wisdom and Honesty, is similar to breaching the Precepts.’

不让人知的布施，才是真正的行善，才是大布施。所以说，心地清净才是真正的布施。

When others know the truth of your benefaction, then it is a true charitable practice – an act that is worth emulating. It is said: With a sincere and pure heart in giving, it is truly charity.



今生有吃有穿是过去世所种下来的福报。每餐吃饭时在饭碗里留下过多的饭菜不吃完，这是消福。

In this life we are blessed with food and clothing. This is because of the good deeds we have done in the past. To leave some cooked food or vegetables uneaten during each meal is to quickly diminish our good blessings.



布施就像把钱存入银行：接受别人的布施就像领取银行的存款。享受福报就像把钱从银行领出来用掉。

Giving to charity is like depositing money into the bank. Receiving charity is like withdrawing money from the savings in the bank. Enjoying blessings is like taking out money from the bank and spending it.



容貌端庄而地位卑贱的人，是因为他前世有容忍心，持守戒律但却轻视他人所导致的结果。

A person is good-looking but is looked-down upon; this is because in the past one had an accomodating heart and practised precepts, but had despised others.



今生虐待动物、打人、怨恨人、恼乱父母来……这种人，来世身体多病。

If in this life one ill-treats animals, offends and beats-up people, neglects one's parents .... in one's next life one will be beset with all kinds of illnesses.



为什麽有些人生下来就兔唇（缺唇）呢？因为他过去世钓鱼，用钓子伤害鱼口的缘故。（轮转五道罪福报应经）。

Why is it that some people are born with hare-lips? It is because in the past they used hooks to fish, causing much hurt to the fish.





“生一次，就有一次的父母六亲眷属，自无量劫以来，父母眷属之多，无法计数。故今日所食的肉，怎样知道不是以前的父母呢？今日所食的肉，怎样知道不是以前的兄弟姐妹呢？生生世世的子子女女偏生在每一个地方，又怎样知道，他们不是以前的子女呢？

Once we are born, we have one lifetime of parents, kith and kin. And for countless of past lifetimes, we also have countless parents and relatives. If today we eat the meat, how sure can we be that it is not the meat of our past parents, brothers, sisters, and children?”

维摩经上说:「我现在所有的病,都是由于过去(世)的妄想所造成的。因为执着了我相,所以才产生了烦恼和疾病」。

The Vimalakirty Sutra states: "All the sicknesses that I have in this life are due to my past unwholesome thoughts and actions. It is because of attachment to the self (Ego) that afflictions and sicknesses arise.



富贵而短命的人，是因为他过去爱施财物但却爱杀害动物。

A person is rich but lives a short life; this is because in the past one was generous but did harm to animals and also killed them.







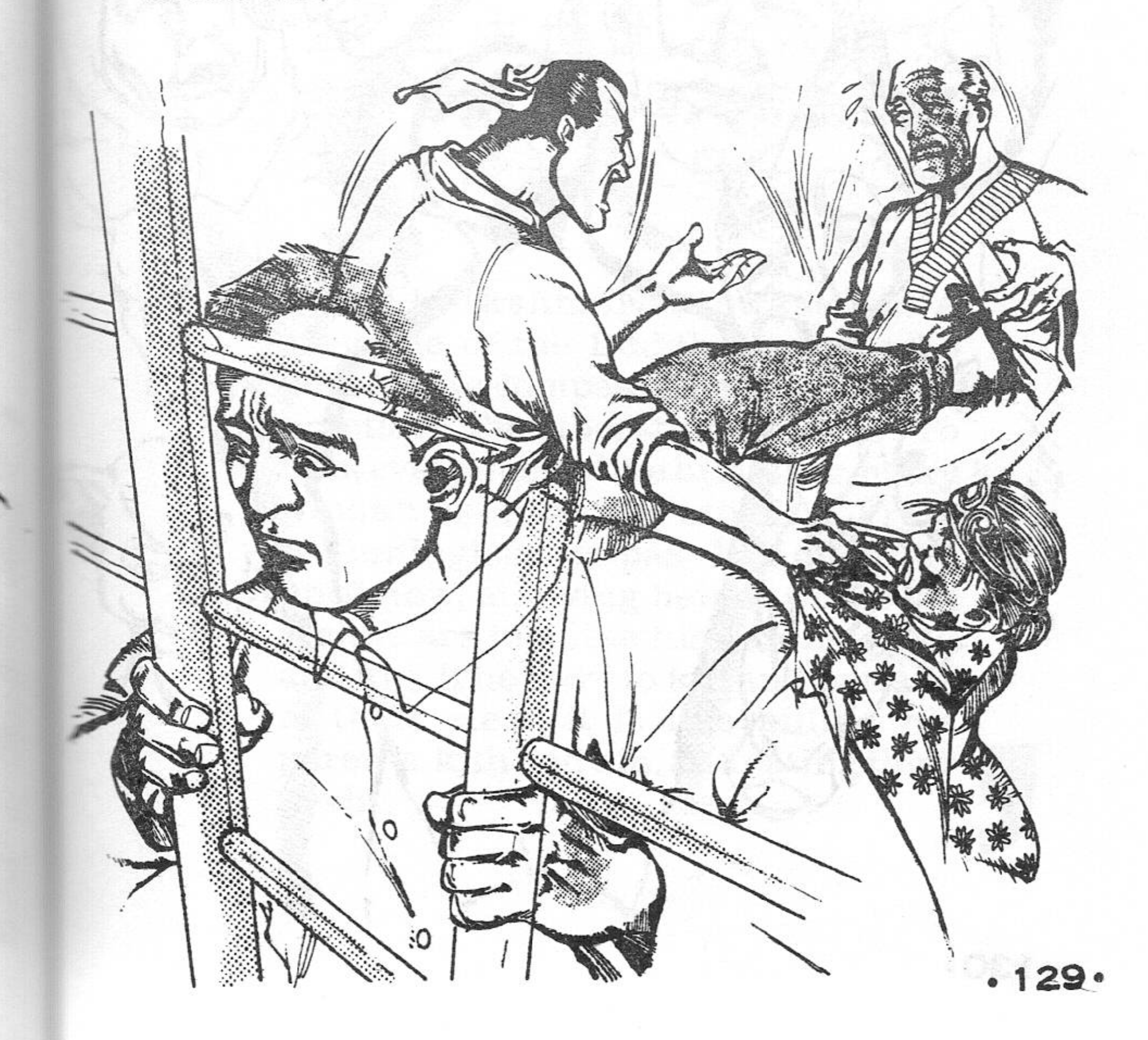
以恶口毁谤发菩提心的人，所以得了无舌的报应。（大方广总持经）

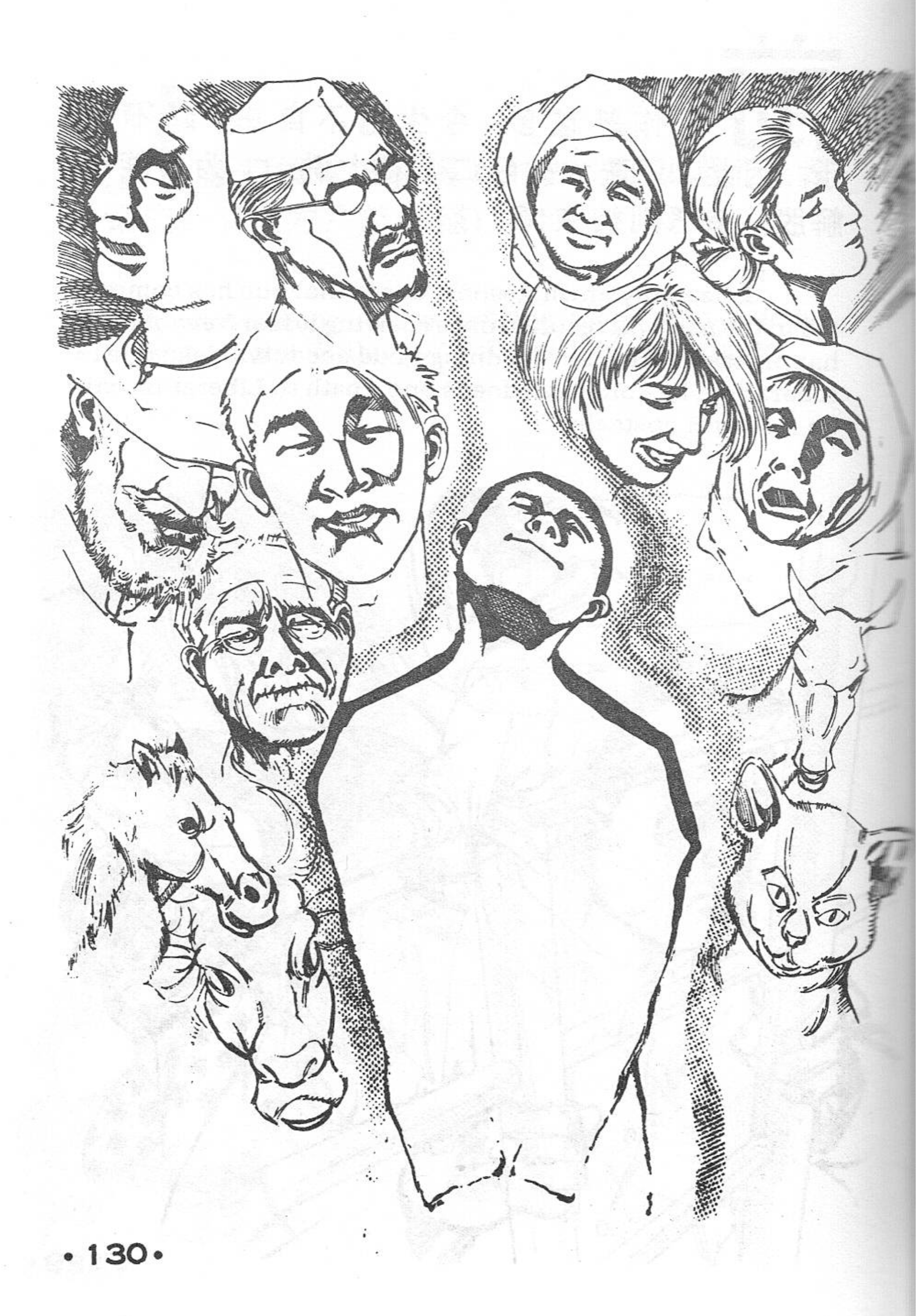
Bad-mouthing and criticising those who practise "bringing forth the Bodhicitta" will result in being mute.



前世作恶越多，今生越不自由，越不快乐。因此，正法念处经二十卷上说:「为善能得解脱。造恶则被束缚。」

The many unwholesome deeds that one has committed in the past will result in one receiving lesser freedom and happiness in this life. " By doing good deeds will lead one to Liberation; by doing evil deeds one's path to Liberation will be met with obstacles ".





‘梵纲经云：「若佛子，以慈心故，行放生业，一切男子是我父，一切女人是我母。从无始劫以来，世世生生，生生世世。故六道众生，皆是我父母，若杀而食之，即是杀我父母」。

The Brahma Net Sutra states: "A disciple of the Buddha is one who possesses a compassionate heart, who practises the liberating of lives. To him, every man is like his father, every woman is like his mother. From beginningless kalpas, life after life until now, all living beings in the six realms are just like his parents, kith and kin. If he were to kill and partake of their meat, it is like killing his parents, kith and kin, and eating their flesh".’

看不见过去世和将来世，不能说没有三世因果的存在。我们没有见过高祖父和曾祖父，就否定他们的存在吗？

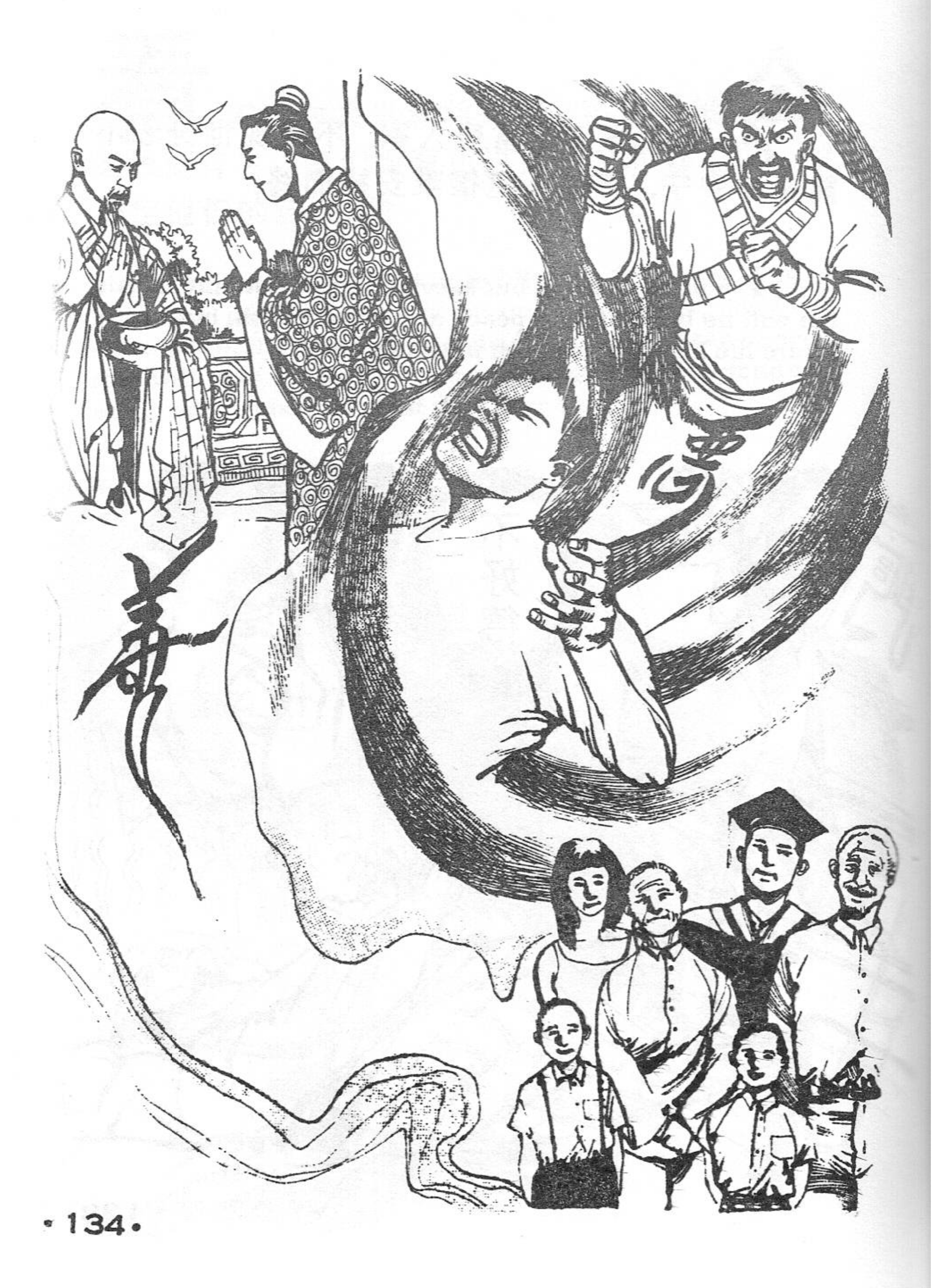
As has been stated in the Sutras: Not being able to know the past and the future, one cannot just deny the existence of the 3 periods of time. We have not seen or even met with our great-grand-parents or great-great-grandparents, can we just deny that they ever existed?



今生不好德的富贵人家，不但现世身心不能康泰安宁，将来一定很难安祥而终。

If a person is rich but is evil-minded, not only in this life will he be denied of peace and good health, but in his future life he will meet with untimely death.





一个人一旦行善，固然应当受到善报。但是，在行此善之前（包括前生及更早的前世），如果仍有恶因，而且此种恶报还未受尽时，恶报还会继续出现，直至恶报受尽为止（或者行善后有所抵销）。之后，再接受应有的善报。

A person who does good
Will also receive good;
If he does a bad deed,
A bad result he will receive.
But due to many bad actions in the past,
The bad results have not all come to pass.
Alike bad debts that are not paid,
Karma follows us just as debtors wait.
Until all our karmic debts are done,
only then will blessings come.

今生的「福寿」、「福贵」、和「康宁」是因为在过去世（包括前生）所广积阴德的结果。

If in this life one enjoys longevity, prosperity, good health and peacefulness, it is because of the accumulated merits in the past life.



慈悲心是各种菩萨行的根本;健康福寿绵长。对人就是救济贫苦；对动物就是戒杀放生。

Cultivating a compassionate heart is performing one of the various virtuous deeds; resulting in one being healthy and prosperous. To be compassionate among living beings is to relieve suffering and poverty; to be compassionate among animals is not to kill, but to save and protect their lives by setting them free.




佛
魔

"因果关系，丝毫不差；一念之间因果现。古德云：念魔即魔。一念之间，能转危为安的，也不知多麽的多。所谓因生即果生，因灭即果灭。故语云：菩萨畏因，众生畏果。畏因无可因，畏果还受果！

Cause and Effect cannot be wrong.
Karma arises from a single thought.
Visualize the Buddha and you become the Buddha.
Think of Mara and Mara you become.
One single thought can revolutionize,
Many situations we may not recognize.
A dangerous situation can be altered,
A peaceful one can be changed.
Effects have their Causes,
And Causes can effect changes.
When Causes do not arise.
Effects do not pass by.
Thus it has been uttered:
Bodhisattvas are afraid to create Causes,
Living beings are affraid to accept Effects;
To be afraid of Cause will produce no Cause,
To be afraid of Effects will produce Effects."


因 因 因 因 因
果
因

“人，无时无刻都在因果律中生活。就人的善恶而言，则因果因缘，互相而生，细微复杂，循环无端。如果不明现在、过去、未来因果的人，是不容易明白的。以瓜来作一个比喻：瓜子喻因，以瓜喻果。现在的「瓜」，是生于过去的「瓜子」，而现在的「瓜子」，又是未来的「瓜」。

The Law of Karma binds us all
In our body, mind and spirit ;
Thoughts and deeds and speech withal
Have causes and effects, shallow or deep.
Ignorant of the past, present and future,
It's hard to see or to understand
The workings of Karma and its nature
To bear fruits planted by mouth, mind or hands.
There is no effectless causes or causeless effects
In this Saha world of Good and Evil, White and Black.
A melon seed will produce melons ;
Melons' seeds are from a melon
The present melon will also be
The future melons we are yet to see.”

当接受别人的布施是为了广结喜缘，过后我们可以把财物又施舍出去。

If we must accept charity, it is merely to create affinity; after which, we can give away whatever we have received to others.



死在棺材里的不一定是老人。走不到终点而夭逝的青年人大有人在。这是过去世所造的业因带来的果报。

Placed inside the coffin may not necessarily be an old person; many a young person never even complete his life-span. This is the Karmic result of Retributive Actions (Cause and Effect) that we have created in out past lives.



过去轻视别人，所以今生长得矮小。（见梁皇宝忏）

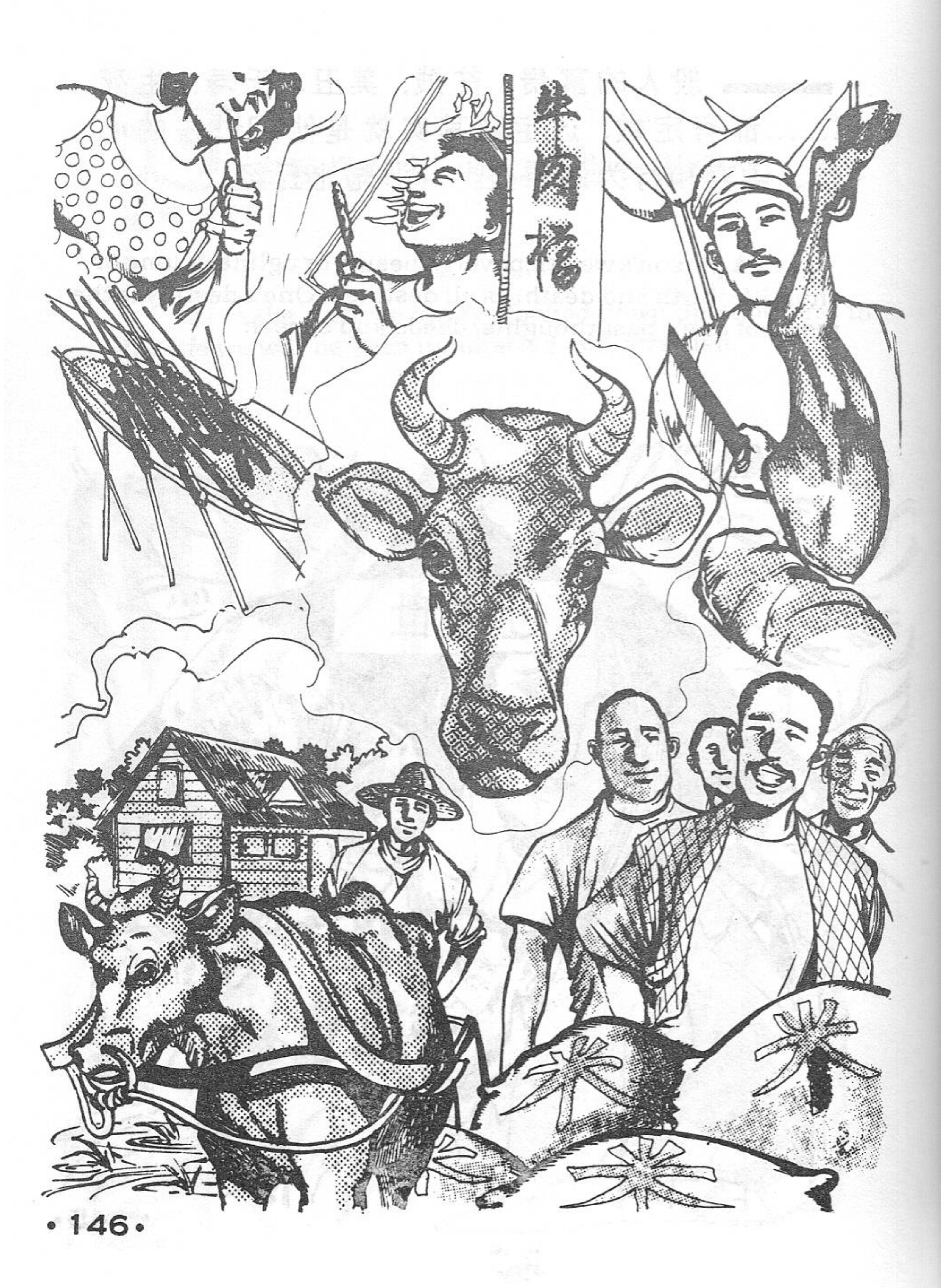
If in the past, we always looked down upon others, in this life we will be born undersized and dwarfish.



一般人的富贵、贫贱、美丑、夭寿、生死……都有定数，这定数其实就是他们过去的心念、语言和行为的果报。（那先比丘经）

A person's wealth, poverty, beauty or ugliness, long or short life, birth and death, is all destined. One's destiny is the result of one's past thoughts, deeds and speech.



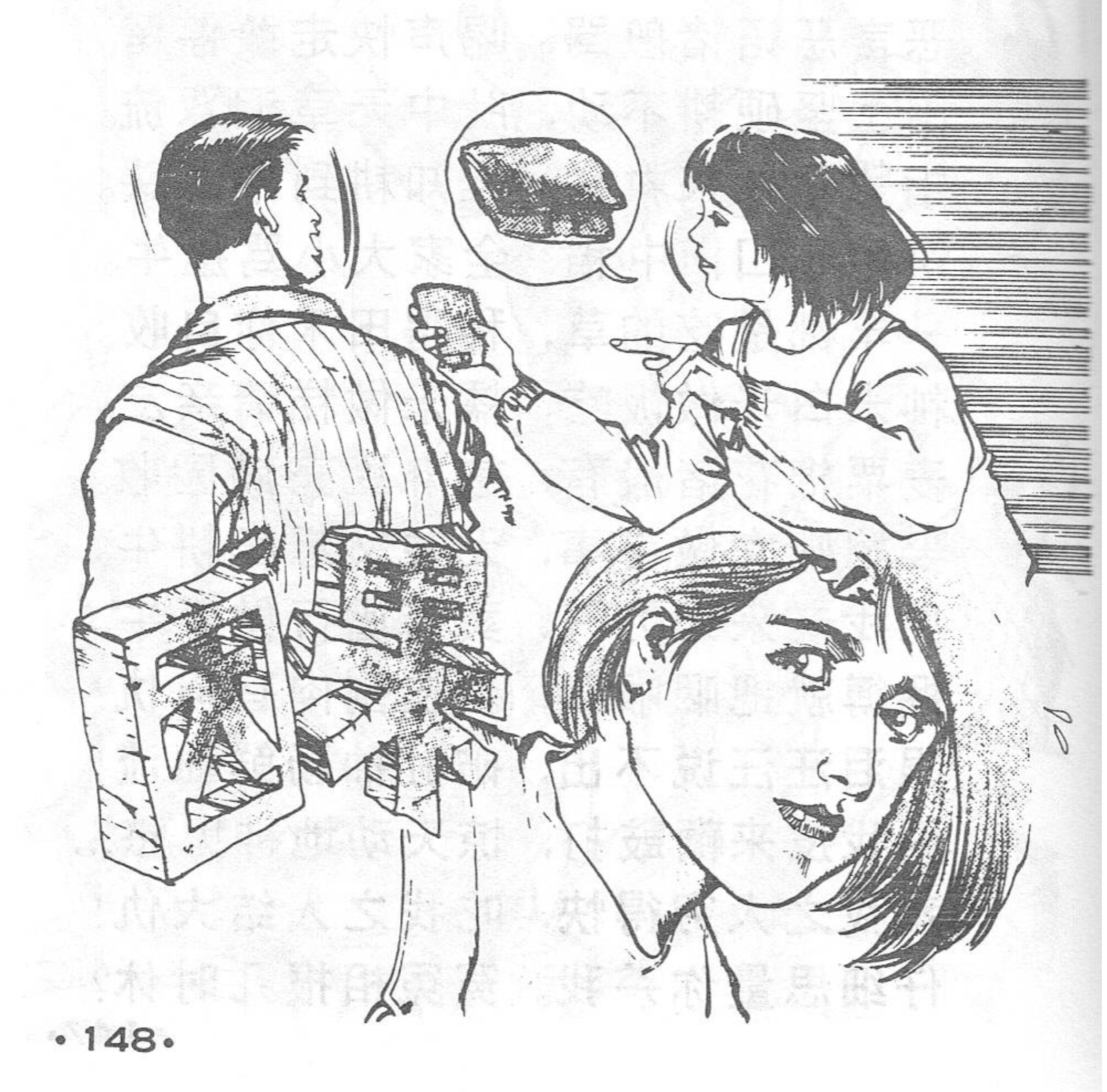

牛肉檔
米

●牛的申诉●

凡人听我说根由，世间最苦是耕牛。
春夏秋冬宜用力，四时辛苦未曾休。
犁把肩上千斤重，麻鞭百万肩上抽。
恶言恶语诸般骂，喝声快走敢停留。
田土坚硬耕不动，肚中无草泪双流。
指望早早来救我，谁知耕到午时头。
饥饿吃口田中稻，全家大小骂瘟牛。
一年都是吃的草，种得田禾你自收。
籼米白米做饭吃，糯米做糕请亲友。
麦粟棉花诸般有，芝麻豆壳满园收。
娶媳嫁女做喜事，无钱又想卖耕牛。
见我老来无力气，卖与屠行做菜牛。
捆缚就把咽喉割，剥皮割肉有何仇？
眼泪汪汪说不出，破肚抽肠鲜血流！
剥我皮来鞭鼓打，惊天动地神鬼愁……
卖我之人穷得快，吃我之人结大仇！
仔细思量你杀我。冤冤相报几时休？

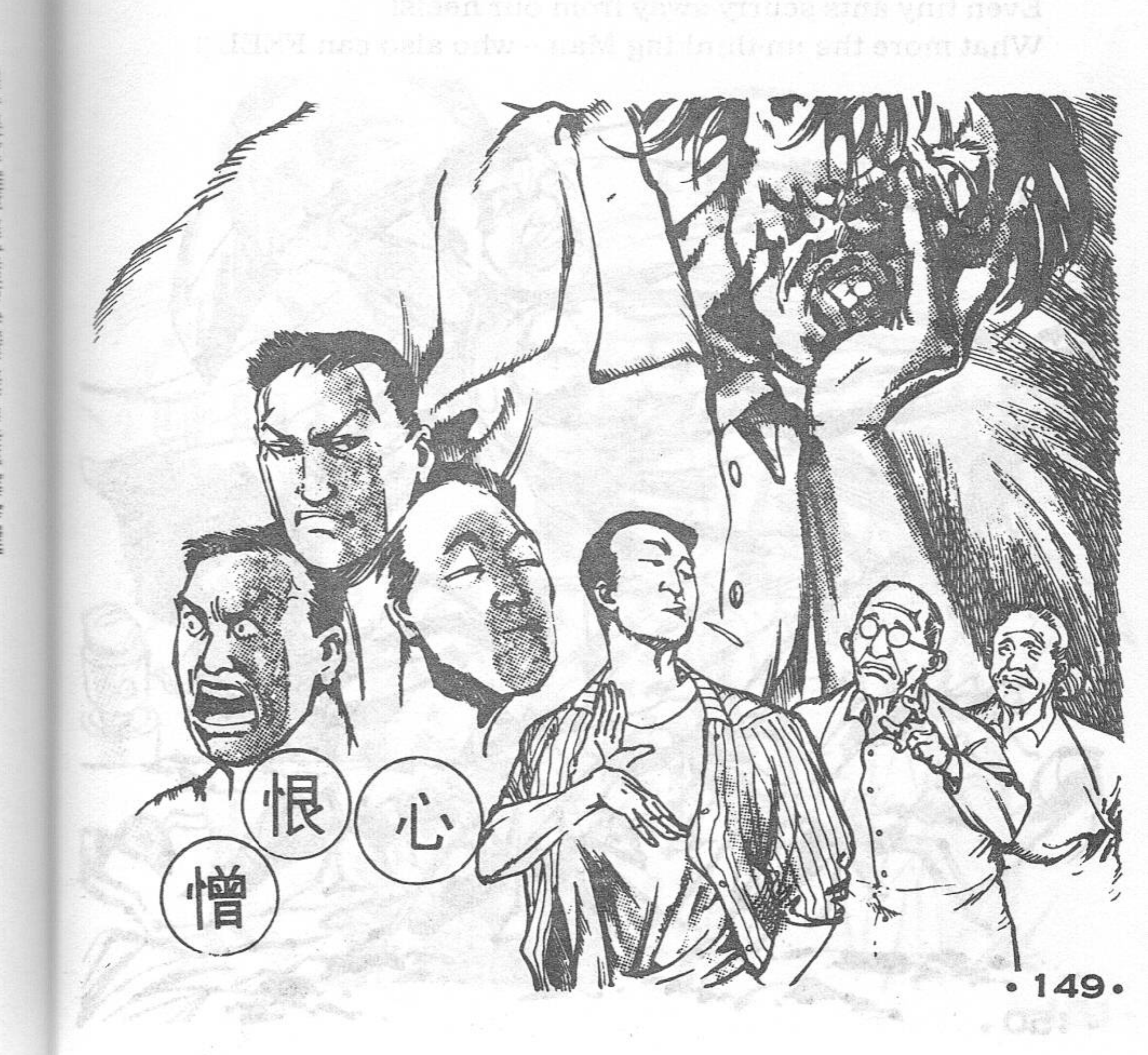
深信因果的人不会贪图别人的便宜，因为他知道所占的便宜，将来会重重地付出更可怕的代价。

Those who believe in " Cause and Effect " will never profit at the expense of others. They know that gaining at the expense of others will result in having to pay a high price later.



今生易生气、憎恨心重、轻视人，不敬爱父母……这种人，来世面貌丑陋。

If in this life one easily gets angry, has a hateful nature, despises others, is disrespectful to parents .... in one's next life one will have an ugly and revulsive personality.



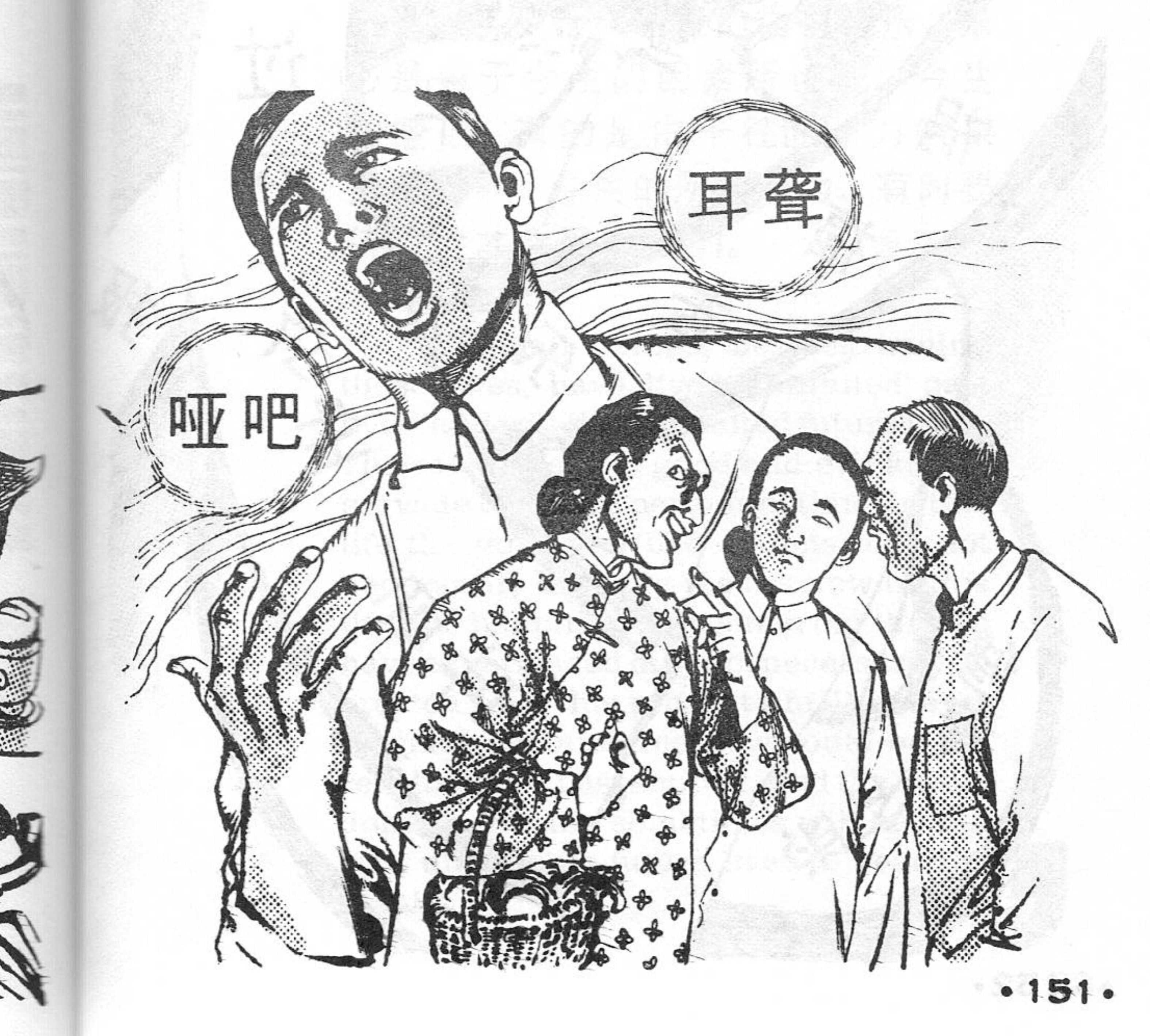
这个世间上最宝贵的是生命：而天下最惨忍的是杀伤。因为生命的重要，所以人人爱惜生命。被杀害是很惨的，所以蚂蚁的生命虽然微小，但都懂得逃命，知道避死贪生，何况是人？

Life is the most precious in this world.
Under Heaven taking a life is the most cruel.
To harm and kill – what a terrible ordeal!
Even tiny ants scurry away from our heels!
What more the un-thinking Man -- who also can FEEL?!



过去毁谤别人，所以今生得了耳聋口哑的报应。（见梁皇宝忏）。

In the past life if we criticised and incriminated others, in this life we shall be born deaf, mute and dumb.





祸
福
苦
乐
果
过去
报
今生
命运
修善
作恶

“人，除了现在这一生，尚有过去的无量数生，尚有未来的无量数生。善恶因果是生贯通了三世渐次受报的。故此，今生的修善或作恶，未必今生受报。今生的祸福苦乐，未必是由于今生的因素所造成。今生的遭遇，有的是由于往世业力的果报先成熟。今生的所作所为，有时要待后世才会受感报的。

Human beings, besides having these lives, have lived unlimited past lives, and will live unlimited future lives. The root causes of good and evil karma pervade the three periods of time. In this life the good and bad actions may not necessarily bear the results now.In this life, the happiness and suffering that we have experienced may not necessarily be created from this present life. Whatever we have encountered now could be the results of our past actions. And the deeds done in this life sometimes will have to wait until some future lives to bear the results.”

我们这一生的自由，是受我们过去世所造善恶业的影响。前世种善因，今世得自由快乐。

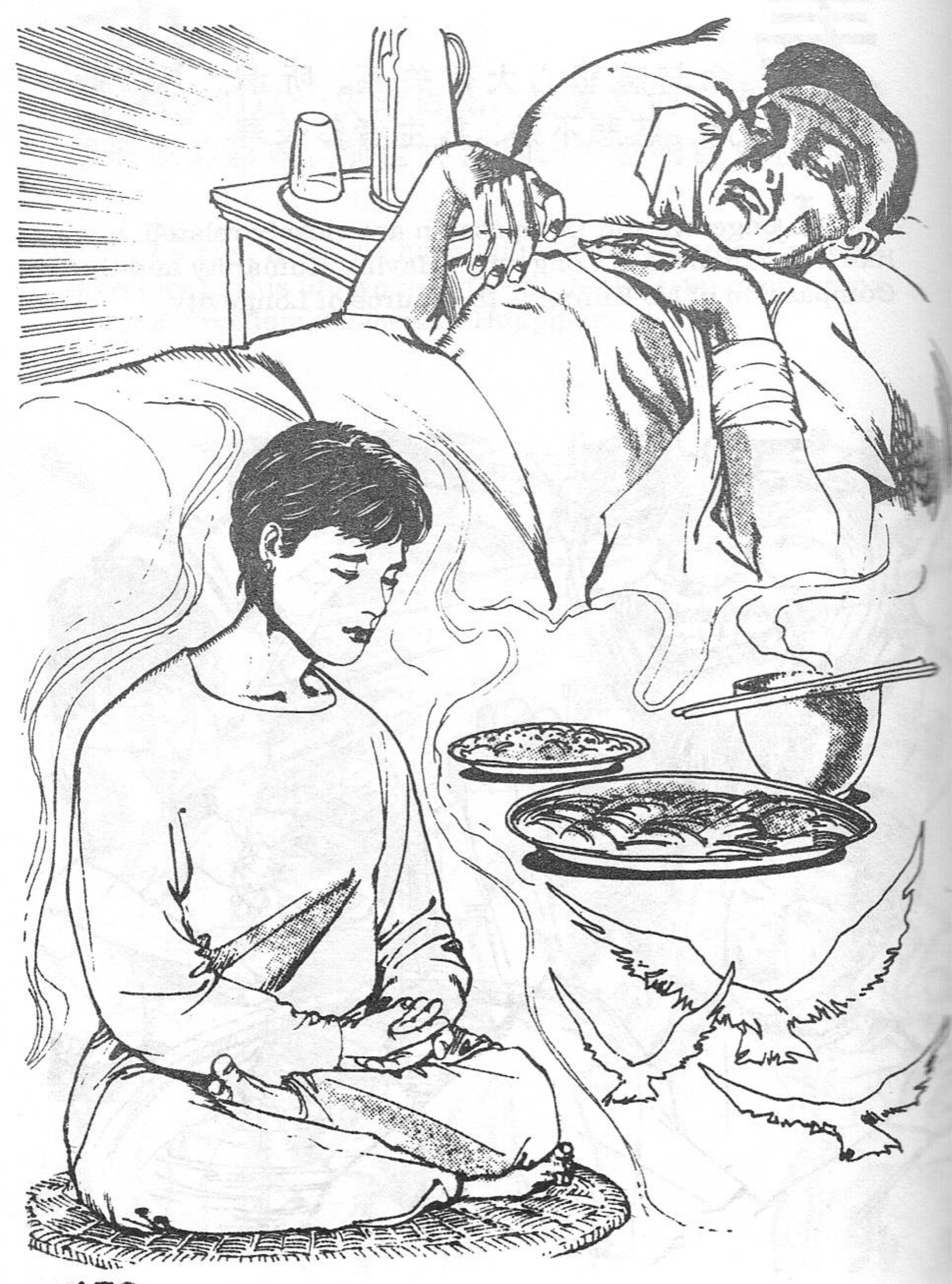
In past lives, we have planted good seeds (Causes), therefore in this life we reap the fruits (Effects) of our good actions: Freedom, Peace and Happiness.



寿命与慈悲心大有关系，所谓：「仁者寿」。仁厚、慈悲不杀、放生者多长寿。

Longevity and Compassion are closely related, just like 'Humaneness is Longevity'. Having Humanity and the Compassion of No-Killing is the source of Longevity.





“普通疾病，看医生就可以医愈。若是患上长年累月的病，或常开刀动手术屡医不好，就是「冤孽病」，这是生前杀生过多的果报。得如是果，必有造如是因的。故必先转因，才能化果。转因最好的方法是持素、戒杀、放生；更重要的还是要修行，念佛。

Common sicknesses can be treated by doctors. If it is a prolonged or recurring sickness, or one after undergoing operations and there is still no signs of recovery, it is Karmic sickness; often caused by much killing in the past lives. We can first tackle the causes by becoming a vegetarian, prevent killing, and also to free lives. More importantly is to emphasize on our personal cultivation and chanting the various names of the Buddhas.”

行善积德的家庭，子孙必定昌隆。常行恶的家庭，子孙必有奇祸。（易经：积善之家，必有馀庆。积不善之家，必有馀殃。）

A charitable family accumulates good merits; its descendants will definitely become prosperous. A family that does unwholesome deeds accumulates demerits; its descendants will definitely meet with unexpected calamities.



把动物关在笼里，虽有得吃，但被束缚而得不到自由。自己来生虽然长寿，但生活就不自由，不自在。这样做不划算，要把动物放生才好。

Although you may provide food to animals you keep in cages, but you are depriving them of their freedom. Your next life may be long, but you will live with limited freedom. As such, keeping animals in captivity is not worth doing, rather let them be free.





有一首偈云：「施主一粒米，大如须弥山；今生不了道，披毛带角还。」智慧和德行不好的人，随便接受了别人的布施，来生纵使自己做牛做马，还是要还债的。

There is a verse that states:

"Giving one grain of rice,
Its greatness is like Mount Sumeru;
Not realising the Way in this life,
Covered with fur and horns will be you!"

Only the unwise and unvirtuous will simply accept others' charity. Accepting charity and not practising the Way, in the next life, one will be reborn and slogged as cows and horses, as a karmic retribution.

今生慈悲行善而短命的人，乃是因为他前世所造的恶业先结果。而今生的善业刚种下不久，尚未结果的缘故。

Even a good and compassionate person may suffer from various difficulties and may live a short life; this is because the evil karmic actions of his past life have ripened first, while this life's good karmic actions have yet to ripen.



我现在身体健康，少病痛。这一定是我过去世或今生慈悲心所导致的善果。今生我更不应该杀害动物。在顺境中正好行善积德。

At the moment I am healthy and seldom fall sick; this must be due to my past or perhaps because of certain compassionate deeds I have done in this life. In this life, I should be more caring and should prevent the killing of animals. When one is happy and contented, it is the best time to do more good deeds and accumulate merits.




丈夫車禍喪生
生活無依無靠
先妣XX之靈
先考XX之靈
殺業

有些人出世不久，父母双亡；或者有父没有母；或者有母没有父；或无子无孙；或有子无孙。有些父母离散，各分东西…………这都是与杀业过多有关；或者打鸟离散眷属，故得如是果报。要得到家庭天伦之乐，就要护生，也从戒杀放生之阴德中去求。

Some people are born and lose their parents at an early age. Or are born to lose either parent at some early stage. Some are born not to have children or grand-children, or born to have children but with no grand-children. Some are born to be separated from their parents. These are the results of past Karmic actions, such as killing animals and destroying homes and lives. In order to build a happy home and family, we have to protect, prevent, save and free living beings at all times.

今生恶口的人，来世家庭不和睦，时常和亲属相骂争吵。（地藏经：阎浮众生业感品）

If in this life one indulges in scandalous gossips and lying, in the next life one will be reborn into a broken family and is always quarrelsome with one's spouse.



过去盖佛的光明，所以今生皮肤又丑又黑。（见梁皇宝忏）。

If in the past we covered up the Buddha's brilliance, in this life we shall be born with a dark and ugly complexion.





“有个小沙弥只有七天的寿命。一天回家眼看雨水快把一大群蚂蚁冲走。小沙弥急忙用泥土堵住雨水，而救了一群蚂蚁。小沙弥因「善有善报」后来活到八十多岁圆寂。（譬喻经第七卷）

There was a novice monk who has only 7 days left to live. One day on his way home, he noticed an army of ants about to be washed away by the current of a sudden down-pour. Spontaneously, he used mud to block the flow of water and thus, saved the lives of the ants. As the saying goes: " Good actions produce good results ", the novice monk lives up to a ripe old age, above eighty, before he entered Nirvana.



舌根过度攀缘辛味，会刺激肺脏机能的亢进。而引起肺脏的毛病。（摩诃止观辅行第三十二卷）。

Excessive attachment to tastes will undermine the normal functions of the lungs leading to sicknesses there from.



《正法念经处》说：如果布施酒肉给持戒的人，或者因破戒而饮酒食肉。此人临终时迷惑散乱，失去正念，堕落地狱。

The Sutra states: "If one makes an offering of meat and liquour to preceptors, or breaks precepts and takes meat and liquour, - at the time of death one's mind will become uncertain and confused, and one wi'll fall into the lower realms.




緣

因果定律是不能消灭的。偈云:「假使百千劫,所作业不亡;因缘会逢时,果报还自受」。意思是说:假若过了百千劫那样久的时间,各人所造的罪业是不会消灭的。要知道,因与果的中间有个「缘」。只要因与缘成熟时,果报还是自己要受的。

The Law of Karma cannot be destroyed. Karmic deeds from a hundred or thousand kalpas, must produce their results. When the conditions are right, the deeds (Causes) done by us and the results (Effects) from the deeds must be met by us. Each and everyone of us are affected by the Law of Karma. In between the Cause and Effect is the Condition. When the Condition is right, the deeds (Cause) done will produce results (Effect)

了解无限的过去，是我们每一个人都具有的潜能。可是，由于我们心中的贪欲、憎恨、吝啬、嫉妒……等烦恼，把这伟大的潜能给障碍住了。

The ability to understand the unlimited past life is inherent in each and everyone of us. Due to our Karmic afflictions caused by our Greed, Hatred, Selfishness, Jealousy etc we are hindered and are unable to know and realize such an ability.



一切疾病的真正原因在于我们过去的妄念或恶业所种下的。所以说:「一切病其实都是心病。」

All diseases are actually caused by our past unwholesome thoughts and bad karma. That is why it is said: "All sicknesses (phenomena) are the manifestations of the Mind."

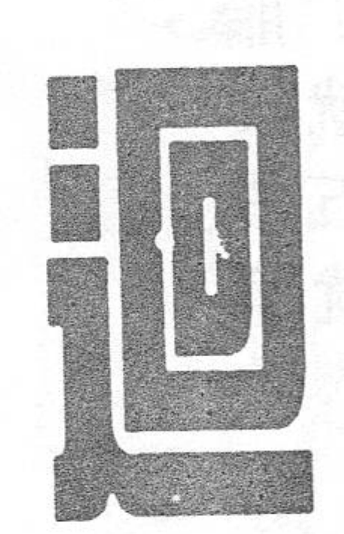




因果报应是非常可怕的：有些在出生之前就「胎死腹中」；有些一出世就染上疾病而死亡；有些三五岁后才死；有些长大之后就意外身亡。

The Karmic Retribution of Cause and Effect is terrifying: some people died even before they were born (stillborn in the womb); some people were afflicted by diseases upon delivery and perished; some people lived for three to five years then died; some people lived for a little longer, then befallen with some unexpected accidents or catastrophies, they too perished.









VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,

莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,

上報四重恩，
Repaying four kinds of kindness above,

下濟三塗苦。
And aiding those suffering in the paths below.

若有見聞者，
May those who see and hear of this,

悉發菩提心，
All bring forth the resolve for Bodhi,

盡此一報身，
And when this retribution body is over,

同生極樂國。
Be born together in the Land of Ultimate Bliss.

附录云栖法汇佛示念佛十大种功德

若人受持一佛名号者，现世当获十种功德利益：

（一）昼夜常得诸天大力神将，并诸眷属，隐形守护。

（二）常得二十五大菩萨，如观世音等，及一切菩萨，常随守护。

（三）常为诸佛昼夜护念，阿弥陀佛常放光明，摄受此人。

（四）一切恶鬼，若夜叉、罗刹，皆不能害。一切毒蛇、毒龙、毒药，悉不能害。

（五）一切火难、水难，怨贼、刀箭，牢狱、杻枷，横死、枉死，悉皆不受。

（六）先所作罪，皆悉消灭，所杀怨命，彼蒙解脱，更无执对。

（七）夜梦正直，或复梦见阿弥陀佛胜妙色身。

（八）心常欢喜，颜色光泽，气力充盛，所作吉利。

（九）常为一切世间人民，恭敬、供养、礼拜，犹如敬佛。

（十）命终之时，心无怖畏，正念现前，得见阿弥陀佛，并诸菩萨圣众，手持金台，接引往生西方净土，尽未来际，受胜妙乐。

印造佛经佛像之十大利益

（一）从前所作种种罪过。轻者立即消灭，重者亦得转轻。

（二）常得吉神拥护，一切瘟疫、水火、寇盗、刀兵、牢狱之灾，悉皆不受。

（三）夙生怨对，咸蒙法益，而得解脱，永免寻仇报复之苦。

（四）夜叉恶鬼，不能侵犯，毒蛇饿虎，不能为害。

（五）心得安慰，日无险事，　无恶梦，颜色光泽，气力充盛，所作　利。

（六）至心奉法，虽无希求，自然衣食丰足，家庭和睦，福禄绵长。

（七）所言所行，人天欢喜。任到何方，常为多众倾诚爱戴，恭敬礼拜。

（八）愚者转智，病者转健，困者转亨，为妇女者，报谢之日，捷转男身。

（九）永离恶道，受生善道。相貌端正，天资超越，福禄殊胜。

（十）能为一切众生，种植善根。以众生心，作大福田，获无量胜果。所生之处，常得见佛闻法。直至三慧宏开，六通亲证，速得成佛。

印造经像，既有如此殊胜功德，故凡遇○祝寿○贺喜○免灾○祈求○忏悔○荐拔之时，皆宜欢喜施舍，努力行之。



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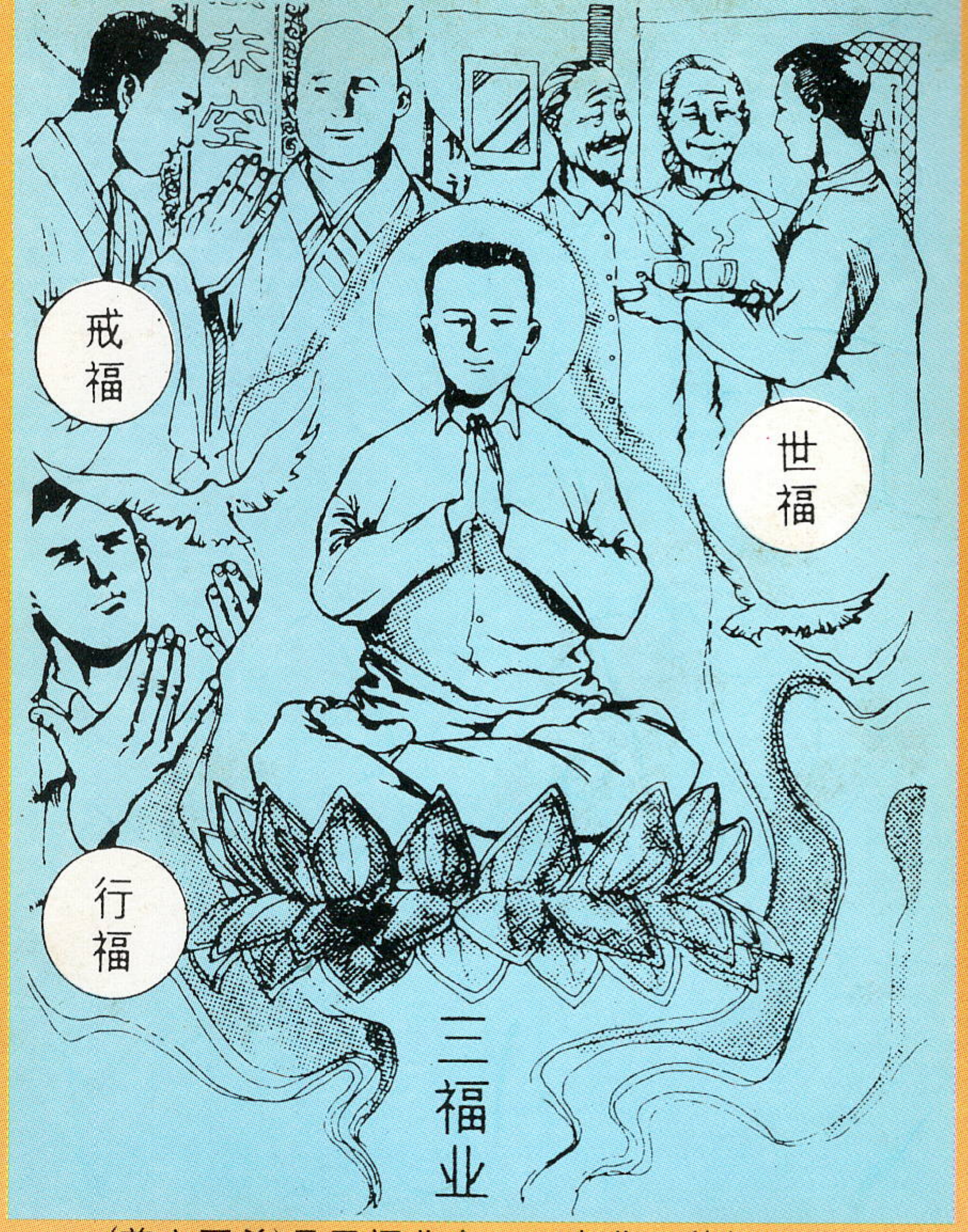
回向偈

愿以此功德　庄严佛净土
上报四重恩　下济三涂苦
若有见闻者　悉发菩提心
尽此一报身　同生极乐国

Verse Of Transference

May the merit and virtue of this work,
Adorn the Buddha's Pure Lands;
Repaying the kindness of the Buddhas, the Dharma,
the Sangha and our Parents,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All quickly bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.



(慈心不杀)是三福业之一。净业三种福是：一、世福(孝养父母)；二、戒福(归依三宝)；三、行福(发菩提心)。今生能不杀，而且又放生；既然能放生，又加上念经念咒，使它们能生净土。这样的用心，以后报满，九品莲台有自己的一份了。

展转流通 • 功德无量

非卖品 • NOT FOR SALE